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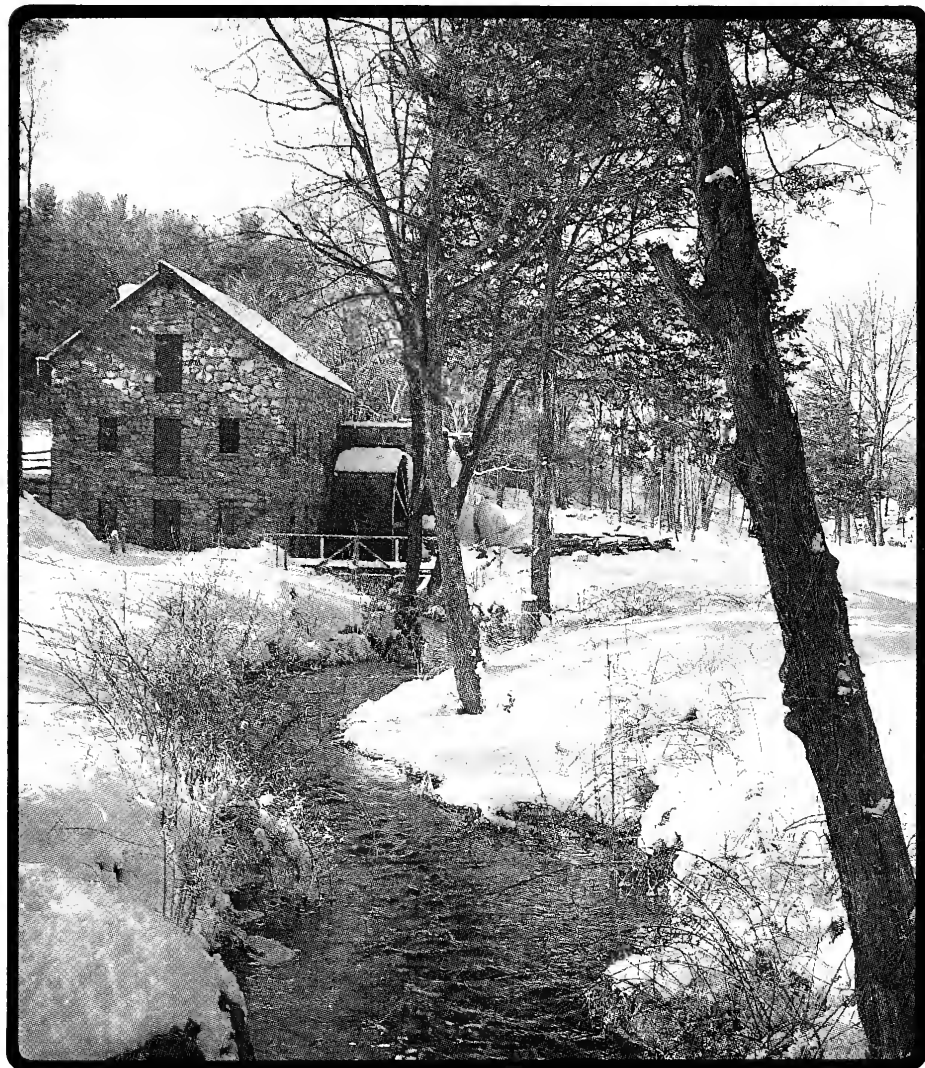
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THE BRETHREN Evangelist

JANUARY 1986





the salt shaker

by Alvin Shifflett

Excuse Me, What Year Is It?

WE HAVE MOVED into a new year — 1986. But are we sure?

In 46 B.C. the Roman calendar was 80 days behind the sun (much like northern Indiana). Julius Caesar decided to put an abrupt end to such nonsense. He called for a reputable Egyptian astronomer and they decided to allow the year 46 B.C. to run 445 days in order to clear up the calendar (365 + 80).

Consequently 46 B.C. became known as the longest year and as the "year of confusion." It certainly hasn't been the last year of confusion!

In 45 B.C. the Romans adopted a modified Egyptian calendar in which five extra days at the end of the year were distributed throughout the year (much like government cheese is distributed today), giving us months of uneven length. We should have seven 30-day months and five 31-day months, but the Romans considered February an unlucky month so they stuck us with one 28-day month. Paydays come quicker that month, but so do the bill collectors!

Caesar and his astronomer established every fourth year as one of 366 days. This is the "Julian Year," after Julius, of course. The Council of Nicaea in A.D. 325 adopted the Julian calendar for the Christian church.

Unfortunately, the Julian Year is, on the average, 11 minutes and 14 seconds too long. On the surface that

doesn't seem like much, but, like sin, a little here and a little there and soon the whole person's down the tube. So by A.D. 1263 the Julian Year was eight full days behind the sun. Now do you see how these little things add up?

With this issue, we welcome back to the pages of THE BRETHREN EVANGELIST an old friend — "The Salt Shaker," a witty, insightful column by Rev. Alvin Shifflett.

"The Salt Shaker" was a regular column in the EVANGELIST from 1978 through 1983, but was discontinued in 1984. Now, by popular request, it is back again. It will appear in the EVANGELIST every other month, alternating with "Developing a Global Vision," the missions emphasis column by John Maust.

Rev. Shifflett, who pens "The Salt Shaker," is pastor of the First Brethren Church of Nappanee, Indiana.

If allowed to continue, this would have eventually put Easter in mid-summer, and Christmas in the spring. Your chocolate Easter bunnies would melt in the summer sun and we'd always be *only dreaming* of a white Christmas.

But when there's a problem, there's always someone around to tackle it. A fellow named Roger Bacon took note of the situation and sent a letter to the Pope in 1263. The Pope did what we often do — he referred the matter to a committee.

I hesitate to tell you this, but as

you might have guessed, the committee was slow. Three centuries later, in 1582, Pope Gregory XIII pulled the matter out of the committee and took action himself! What does that say about human nature?

Pope Gregory dropped ten days from that year, changing October 5, 1582, to October 15, 1582. Some poor folks missed their birthdays that year!

Furthermore, the Pope was determined that this would never happen again. So he figured out a new calendar. You guessed it — the Gregorian calendar. But like sin, the problem remained.

Every 3,400 years the Gregorian calendar gains a full day on the sun. Did you know that? But that wasn't the only problem with the Gregorian calendar. It was resisted by the Protestant movement in Northern Europe. In A.D. 1582 the Protestant nations would far sooner be out of step with the sun in accordance with the dictates of a pagan Caesar than consent to be corrected by the Pope. So they stubbornly kept the Julian calendar. What does that say about change and human nature?

It was bound to happen. You knew it would and so did I. The Julian calendar had the year 1700 as a leap year and the Gregorian calendar did not. By March 1, 1700, the whole thing was out of whack. Denmark, the Netherlands, and Protestant Germany gave in and adopted the Gregorian calendar. But Great Britain and the American colonies held out until 1752. Finally, they gave in. September 2, 1752, was changed to September 13, 1752, in order to make up for the discrepancy.

Needless to say, people were fit to be tied. Legislation had made them 11 days older! Greedy landlords loved it, however, as they calmly charged a full month's rent in spite of the fact that the month of September 1752 had only 19 days.

George Washington, for a man with wooden false teeth, showed remarkable poise in accepting the change. According to the Gregorian calendar he was born February 22, 1732. But the date recorded in the family Bible — according to the Julian calendar — was February 11, 1732!

Excuse me, but what is the date again? [?]

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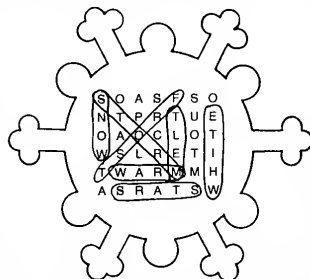
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In This Issue: With this first issue of 1986, we welcome back to the EVANGELIST "The Salt Shaker", the witty, insightful column by Rev. Alvin Shifflett. The first article in this renewed column is on the opposite page.

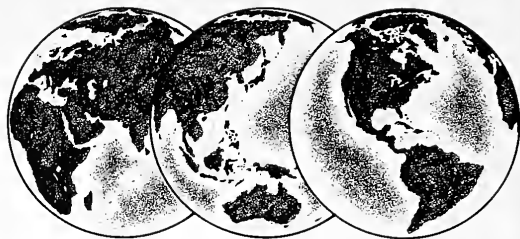
Also in this issue we introduce a new series of articles — a series that will look at evangelistic encounters in the Book of Acts. This is a follow-up series to last year's series, "Close Encounters With Jesus." The first article in this new series is on pages 6 and 7.

Answers to Little Crusader Page.

Flaky Facts: Across — 3. white;
4. storm; 5. frost. Down — 1. stars; 2. melt;
3. warm; 4. snow.



EARTHKEEPING:



Is It a Christian Responsibility?

by Jeff Weidenhamer

A Paradise Lost

THE earth's burgeoning population is rapidly pushing our environment to the brink of destruction. Almost daily, headlines in our newspapers speak tersely of such environmental problems as the energy crisis, air and water pollution, the expansion of the world's deserts due to poor land management, soil erosion, hazardous waste disposal, the extinction of plant and animal species, and so on. Certainly, if the peoples and governments of the earth do not act swiftly to preserve creation, the outlook for the near future is grim.

Mexico City is the world's largest city with an estimated population of over 18 million. By the year 2000, it may top 32 million. These new residents will find that breathing the air in Mexico City may be hazardous to their health. A 1982 study by the U.S. Embassy found that in one day, a person in Mexico City breathes the equivalent pollution of 40 cigarettes. Amounts of sulfur dioxide, cadmium,

zinc, copper, and iron in the air often exceed safe levels.

The causes of the problem include the paper and cellulose industries and Mexico City's 2.5 million cars, most of which lack any pollution controls. Besides respiratory ailments such as emphysema and bronchial asthma (which afflict one of every ten children there), doctors say heart problems, nervous disorders, and skin ailments are being caused by the extreme pollution.¹

Closer to home, concerns are being raised about the safety of our drinking water. Ground water supplies all over the United States are being contaminated with pesticides, toxic chemicals from waste dumps, and gasoline from leaking service station tanks.

In Belleview, Florida, 10,000 gallons of gasoline leaked into the ground over a two-year period. Then, in the fall of 1982, it showed up in the city water supply at levels 50 times those which make water unsafe to drink. Now, water must be trucked in from out of town. The total costs for hookup to a new water supply and cleanup of the site may exceed one million dollars in this town of 2,000. As yet, no one has accepted responsibility for the leak. It is estimated that as many as 100,000 service stations nationwide may have leaking gasoline storage tanks.²

Humanity is not only endangering its own existence, but also the existence of creatures that share the earth with us. The earth is home to some five to ten million species. Roughly half are found in the rain forests of the tropics. It is difficult to imagine the incredible diversity of life in these forests. But consider:

While the British Isles are estimated to have some 1,450 species of plants, more than 1,100 have been identified on less than one square mile of a rain forest in the Chocó region of Colombia.³

These forests are being destroyed at a spectacular rate. Some estimates range as high as 150 acres per minute. Within 40 years, all of earth's tropical rain forests, along with the plant and animal species they contain, may be destroyed or severely degraded if nothing is done to save them. Over one million species could become extinct by the end of this century.⁴ As Christians, charged with the responsibility to steward the earth and its resources, this should deeply concern us.

The Biblical Mandate

The Scriptures are clear about humanity's responsibility to care for the earth. The first and most fundamental point made in Scripture is that God is the Creator. This is taught not only in Genesis, but throughout the Old and New Testaments. Jeremiah writes, "He who is the Portion of Jacob is not like these [idols], for he is the Maker of all things . . ." (10:16).^{*} Paul states in Colossians 1:16, "For by him [Christ] all things were created: . . . all things were created by him and for him." And in the Revelation, John shares the elders' praise of God the Creator: "You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they were created and have their being" (4:11).

Since God created all things, from earthworms to humanity, all things

^{*}All Scripture quotations are taken from the *New International Version*.

Mr. Weidenhamer is a graduate student at the University of South Florida in Tampa, where he is working on a doctor's degree in agronomy. He lives in St. Petersburg, Fla., and is active in the work of Brethren House Ministries.

In June 1985 Mr. Weidenhamer attended a forum on "Missionary Earth-keeping" at the AuSable Trails Institute of Environmental Studies in Mancelona, Mich. This forum was organized by Dr. Ghilleen Prance, Director of the New York Botanical Garden, and was attended by students, college and seminary faculty members, and missionaries. This article contains some of Mr. Weidenhamer's reflections after attending that forum.

have value. If you or I had been given a handmade oaken table by our father — one which he had beautifully carved and varnished, the product of many long hours of work — we would certainly not allow it to be ruined. We would treasure it. Yet how often our Heavenly Father's handcrafted gift to us — the earth and all its bounty — has been treated carelessly and ruthlessly.

In light of the many pressing environmental problems we face today, it is sobering to note that in the writings of the prophets the condition of the land was linked to the spiritual condition of the Israelites:

The earth dries up and withers,
the world languishes and
withers, . . .

The earth is defiled by its people;
they have disobeyed the laws,
violated the statutes
and broken the everlasting
covenant.

Therefore a curse consumes the
earth;
its people must bear their guilt.

Isaiah 24:4-6

One reason that the prophets linked the condition of the land and the spiritual condition of the people is that humanity is enjoined in the Scriptures to care for the earth. Genesis 2:15 says, "The LORD God took the man and put him in the Garden of Eden to work it and take care of it." The Hebrew words *abad* and *shamar*, translated "work" and "take care of," imply service and preservation. "Human ruling, then, should be exercised in such a way as to *serve* and *preserve* the beasts, the trees, the earth itself — all of which is being ruled."⁵

Missionaries:

Part of the Problem?

In many areas, missionaries are face to face with the problems of poor land management (an underlying cause of the African famine), severe soil erosion, and the destruction of species. The church thus has a tremendous opportunity to witness to the rest of the world ways of nurturing and healing God's creation. Yet all too often missionaries have been unaware of the problems and have even intensified them by well-intended but poorly thought out projects. In some cases, the singular

focus on preaching the gospel has led to a neglect of our God-given responsibility to care for the earth.

Dr. Ghilleen Prance, who organized the forum on "Missionary Earthkeeping," cited the example of Siberut, an island off the west coast of Sumatra. He stated,

The island of Siberut . . . has been termed a tropical paradise because of the isolation of its fauna, flora and people. It is now at the stage of confrontation with the modern world which seeks to exploit its timber. The people of the island, as animists, originally believed that each thing had its own spirit. They believed in an internal harmony in creation with one religious force known as *kina ulau* (the "beyond") which was concentrated in various manifestations of the creation, the spirits and souls. Those original beliefs ensured that the people lived in harmony with their environment. A recent article in the *New Scientist* stated that "The manner in which Christianity has been brought to Siberut has had a devastating affect on the island. The traditional religion with its complex set of taboos against the exploitation of nature has now been replaced by a bold form of Christianity with no feeling of stewardship . . . This has led to a basic change in the economy of the island, with considerably stronger emphasis on producing surplus for sale, clearing more land, gathering rattan, wearing store-bought cloth, growing more 'civilized' rice rather than sago and settling down close to a church." The article goes on to give details of how ecologically unsound the change has been for the people of Siberut. The Indonesian government has now commissioned a plan to conserve Siberut and its people. It is a pity that the church is one of the forces with which they are contending.⁶

Dr. Prance added, "If this were an isolated case it would not be so serious, but unfortunately it is common around the world."

A More Hopeful Sign

Another speaker at the forum was Jim Gustafson, a missionary of the Evangelical Covenant Church to Udon Thani, Thailand. Gustafson has helped establish the Issaan Development Foundation and Center for Church Planting and Church Growth in Northeast Thailand. More than 100 churches have been

planted through these efforts, and socio-economic projects are integrated into the ministry.

Gustafson has developed an ecosystem model for farming. Rice bran from a rice mill is fed to pigs. The manure from the pigs supports ducks, chickens, and fish. The nutrient-rich water from the fish ponds is then used to water vegetables and trees. From this method of farming, the people begin to learn the interrelatedness of all creation and also their relationship to creation and responsibility for it. This is in marked contrast to traditional Thai values. Most Thai only care whether or not the trees in a forest or the fish in a lake will put money in their pockets. But through the work of the Center for Church Planting and Jim Gustafson, Thai are beginning to learn the biblical value of earthkeeping.

Let us hope that in the years ahead more missionaries will come to consider earthkeeping an integral part of their task. The familiar text John 3:16 speaks a truth which is the basis for all missionary endeavor. Later, Jesus said, "As the Father has sent me, I am sending you" (Jn. 20:21).

We are sent into the world and send missionaries to other parts of the world because God so loved the world that He sent His Son. But the world to which we are sent (John 3:16) is not the Greek *anthropos*, the world of humankind, but the *kosmos*, all creation. Certainly the focus of the passage is on human redemption, but literally, the verse may be rendered, "For God so loved all of creation that he gave his one and only Son." As Ghilleen Prance concluded, "It therefore behooves Christians to be leaders in the care of creation as earthkeepers." [†]

¹"Smog-Bound Mexico City: Has It Seen the Light?" *New York Times*, June 25, 1985.

²"Leaking Gasoline Tanks Are Serious, Growing Threat to Florida's Water," *St. Petersburg Times*, March 14, 1983.

³Peter T. White, "Tropical Rain Forests: Nature's Dwindling Treasures," *National Geographic* (January 1983), pp. 2-47.

⁴Norman Myers, *The Sinking Ark* (Perigamon Press, 1979), pp. 14-31.

⁵Loren Wilkinson, ed., *Earthkeeping: Christian Stewardship of Natural Resources* (Eerdman's, 1980), p. 209.

⁶Dr. Ghilleen Prance, "What Is Missionary Earthkeeping?" An unpublished paper prepared for the forum on "Missionary Earthkeeping."

The Day of Pentecost

by Richard C. Winfield

SOMEONE HAS SAID that God hasn't made many of us lawyers, but he has subpoenaed all of us to be His witnesses. Jesus' last words to His disciples before He ascended into heaven were "... you shall be my witnesses ..." (Acts. 1:8)*

The Book of Acts tells us how Jesus' followers carried out His command to be His witnesses. In this series of articles we will be looking at their efforts at evangelism. As we do so, we will be seeking to discern principles that we can use that will help us be better soul-winners for Christ, both as individuals and as a church.

We begin with a look at one of the most successful efforts at evangelism in the Book of Acts, that great harvest of souls that took place on the Day of Pentecost, when nearly 3,000 people were baptized and received into the fellowship of the church. What can we learn from this event?

A unique occasion

We must begin by recognizing that this was a unique occasion. It was unique because it was the birthday of the church. It was the day of the initial outpouring of the Holy Spirit upon Christ's followers in accordance with His promise as recorded in Luke 24:48 and Acts 1:8.

The Bible does record other instances in which Christians were filled with the Holy Spirit (cf. Acts 4:31; 19:6). But this is the only instance when His coming was accompanied by a sound like a mighty

*All Scripture quotations are taken from the Revised Standard Version.

rushing wind and tongues of fire, and when those who received Him spoke in languages that were understandable to other people.

But though this occasion was in some ways unique, there are nevertheless some lessons we can learn from the event.

Preceded by prayer

First we should note that this occasion was preceded by a period of prayer. Following Christ's ascension, His followers returned to Jerusalem to the upper room where they had been staying (possibly the same room where they had eaten the Last Supper with Jesus). There, with one accord, they devoted themselves to prayer (Acts 1:14).

This is the first article in a new series that will look at how Christ's followers carried out His command to be His witnesses, as recorded in the Book of Acts. Various persons will be writing the articles in this series.

What they prayed about we are not told. But certainly Jesus' very last words to them — that they were to be His witnesses in Jerusalem, Judea, Samaria, and to the ends of the earth — were on their minds. Perhaps they were praying for the boldness to carry out this task. Jesus had also told them that the Holy Spirit would come upon them. Perhaps they were praying for His coming.

How earnest are we about praying

to be filled with the Spirit? How much time do we spend praying for the salvation of lost people and that God would use us and our churches to bring some of these people to a saving knowledge of Him? What would happen to us and to our churches if we prayed as earnestly about being witnesses as we do when one of our loved ones is hospitalized with a serious illness? When was the last time your prayer chain was asked to pray for someone's spiritual salvation rather than someone's physical healing?

Great revivals are often (perhaps always) preceded by seasons of prayer by earnest Christians. Weeks before Billy Graham comes to a city to hold an evangelistic crusade, Christians in that city are enlisted to pray for that crusade. Evangelism, whether it is personal witnessing or a church revival meeting, needs to be preceded by prayer.

Power of the Spirit

The second thing we should note about this event was that Christ's followers witnessed in the power of the Holy Spirit. This, of course, is just what Christ had promised: "... you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses ..." (Acts 1:8). Jesus didn't expect them to evangelize the world in their own strength. He was going to give them the power.

There is no doubt that the Spirit came upon them that day. The signs were unmistakable. The sound as of a rushing wind, the tongues of fire. Furthermore, Luke states it outright: "And they were all filled with the Holy Spirit and [they] began to speak in other tongues, as the Spirit

Mr. Winfield is editor of THE BRETHREN EVANGELIST.

gave them utterance" (Acts 2:4).

Effective witnessing is done in the power of the Spirit. Every Christian *has* the Spirit, for John says, "By this we know that we abide in him and he in us, because he has given us of his own Spirit" (1 Jn. 4:13). But not every Christian is *Spirit-filled*. Christ's followers on the Day of Pentecost were "filled with the Holy Spirit." We, too, need to be Spirit-filled, and this is one of the things we ought to be praying for (and also preparing our hearts for by ridding our lives of sin and selfish interests.

Shortly after Christ's followers began to speak in many different languages (as the Spirit gave them utterance), a crowd assembled, attracted by the babel of sound. The members of the crowd were all Jews, but they had grown up in many different countries. So in addition to speaking Aramaic (the language spoken by the Jews), they each spoke the language of his native land (see the list in 2:9-11).

The crowd's reaction

When these people heard the disciples (all "natives" of Galilee) speaking their languages, they were amazed and perplexed. Well, at least most of them were. A few in the crowd mockingly said, "They are filled with new wine." How anyone could hear a person speaking in a language the person had never learned and attribute that to drunkenness has always baffled me, but this is what happened.

Peter was not about to let these mockers get away with their snide remarks, so he stepped forth and addressed the crowd. Christians must be willing to take abuse for Christ, but there are times when we must stand up and answer the false and malicious charges made against us. This was one of those occasions. I am reminded of Peter's own words, which he wrote years later: "Always be prepared to make a defense to any one who calls you to account for the hope that is in you . . ." (1 Pet. 3:15).

After refuting the charge of drunkenness, Peter explained what was taking place by quoting passages from the Old Testament writings of Joel and Zechariah. If we were in a similar setting today, this might not be a good beginning. But let's remem-

ber that Peter was speaking to devout Jews (v. 5), men well-versed in the Old Testament. So he tailored his message to his audience. The same approach probably wouldn't work today if we were speaking to people unversed in the Scriptures. We would need to look for some other "common ground."

Peter preached Christ

But from this beginning, Peter quickly moved to the heart of his message — Jesus Christ, His mighty deeds, His death by crucifixion, and His resurrection. Peter didn't preach morality or ethics or self-improvement. He preached Christ. (Compare Paul's statements in 1 Corinthians 2:1-2 and 15:1-5).

Peter preached about Jesus Christ. And he supported his message with plenty of Old Testament references, again appropriate for his audience. But Peter didn't pull any punches in his message. In speaking about the crucifixion of Jesus, he looked his audience straight in the eye and said, "... this Jesus . . . you crucified and killed by the hands of lawless men . . ." (v. 23). Likewise, in verse 36 he declared, "Let all the

and be baptized . . . in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit" (v. 38).

Peter had a message of hope — of forgiveness and salvation — to offer. But it was only available to those who would face their sin of rejecting Christ and repent of that sin by recognizing Him as their Messiah and Lord. Nearly 3,000 people responded to this message that day.

Certainly the experience on the Day of Pentecost was unique. But there are principles that we can use. The basic truths are that effective evangelism must be preceded by earnest prayer and carried out in the power of the Holy Spirit. But we can also learn from this event that our basic message must be Christ and that this message must be presented in such a way that people can understand it and recognize their need to repent and acknowledge Him as Lord of their lives.

Applying these principles doesn't mean that we will see 3,000 turn to Christ in one day, for Pentecost was a special occasion. But if we follow these principles of evangelism, we will surely see results. [†]

house of Israel therefore know assuredly that God has made him both Lord, and Christ, this Jesus whom you crucified" (emphasis added).

Peter didn't try to win his audience by being polite or by glossing over their sin. He faced them with the evil they had committed in rejecting Christ. And rather than going away angry, the people were cut to the heart and cried out, "Brethren, what shall we do?" To which Peter replied, "Repent,

Christianity is . . .



Being Thankful For His Gifts

Helen Galbraith Weight Loss by

Before



Above, Helen (l.) with her father and mother in May 1975. Below, Helen at a postmasters' convention in December 1980.



I CAN DO ALL THINGS in him who strengthens me" (Phil. 4:13). How often we pass swiftly over the word "all" in this verse. Subconsciously, we reduce it to "almost all." Having the faith to believe that, through God, we can overcome *all* obstacles is rare. But the people who live in the small, rural community of Oakville, Indiana, are privileged to have a Christian postmaster who has made Philippians 4:13 a way of life.

Helen Galbraith is a soft-spoken woman who has been active in the First Brethren Church of Oakville for 17 years. In addition to being a postmaster, she is very active in the Muncie Business and Professional Women's Organization, WMS II, and attends the local Alzheimer Family Support Group.

In 1981, Helen began the most difficult struggle of, and possibly for, her life. Helen entered this valiant battle after she became bedfast due to a severe leg infection. This was the third such infection in 10 years, but this time she learned that if drastic measures weren't taken, she might lose her legs. The risk of heart attack also played upon her mind.

With both parents in failing health, Helen knew she had to make some major decisions if she wanted to live to take care of them. She could no longer deny that an excessive amount of weight had to go, once and for all. She shyly declines to tell how much she weighed at the time, but in 2½ years Helen lost more than 250 pounds.

After the infection was cured, a Christian doctor and his nutritionist

worked together to set up food plans, exercise schedules, and mental adjustment/spiritual support sessions for Helen. The first form of exercise was riding one-half mile a day on her new stationary bicycle. Now she rides an average of 45 minutes a day, as well as walking and doing easy stretching exercises. In August 1985, she celebrated two years of maintenance . . . keeping off the pounds. Any dieter can tell you that isn't easy.

Rather than setting a weight goal and using the scales, Helen's doctor recommended they concentrate on lowering her body fat to 18 to 20 percent — the proper amount for an adult woman. Helen is tested routinely to keep tabs on the percent of body fat. Rarely is Helen weighed, since that is not the area of concern.

When asked how it feels to be thin, Helen responded, "I don't ever remember being anything but heavy, and then just heavier. Being slim is a big adjustment. I don't know what to expect.

"Vivid, unpleasant memories of being overweight fill Helen with compassion for those who are unhappy with their weight or who are made to feel inferior because others dislike their size."

"I always thought people who wore sizes 13 and 14 were small. But even though I now wear some 12's, I still don't see myself as small. I carry around this mental image of a big person. The reflection I see in the mirror doesn't seem real."

Helen blushes when her friends tell her how terrific she looks. This is a totally new experience for someone who spent most of her life being

Mrs. Cloudis is a member of the First Brethren Church of Oakville, Ind.

Maintaining Her God's Strength

by Marie Clowdis

scolded, even ridiculed, for being heavy. It isn't surprising that after two previous unsuccessful attempts to lose weight, Helen confided in only one member of her family and her best friend when she began dieting again. "I was embarrassed and wasn't ready to share what I was doing with others until it was evident that I was losing." But some 70 pounds later, people began to notice.

The members of Oakville's First Brethren Church were so full of admiration for Helen that they surprised her with a party at the parsonage in August 1983. It was a celebration of Helen's achieving her weight goal and a way for her brothers and sisters in Christ to say, "We love you and are especially happy to see you looking and feeling so well!" Helen used their gift of money to purchase a new watch and a gold cross, which she wears constantly as a reminder of the occasion and as an added incentive to maintain her weight loss.

A special outcome of the congregation's demonstration of affection and moral support was Helen's decision to be baptized and become a member of the Oakville First Brethren Church, after 15 years of faithful attendance.

Having the support and encouragement of others is important to Helen. She learned at an early age that there is a big difference between encouragement and nagging. Encouragement builds self-confidence. Nagging only succeeds in reinforcing a negative self-image.

Vivid, unpleasant memories of being overweight fill Helen with compassion for those who are unhappy with their weight or who are made to feel inferior because others dislike their size. She is a quiet wit-

ness, however, refusing to speak about weight loss unless someone else raises the subject first. Although willing to relate her experiences, she doesn't want to intrude or offend. "Any change in our lifestyle must come — has to come — because we want it, not because someone else demands it," she says.

"One of the ways Helen deals with the temptation to overeat is to reread her favorite passages of Scripture."

Helen admits there are ebbs and tides in her life, as in everyone's, which put stress on her and pose a threat to her willpower and determination to keep her commitment — a lifetime commitment that *must* be carried out on a day-to-day, meal-to-meal basis. The ebbs consist of experiences such as her father's sudden death shortly after she began her diet; her closest, most supportive friend having to move nearly 400 miles away; and hearing the doctors diagnose her mother's failing health as Alzheimer's disease. Traumas such as these often lure dieters back to the warm, inviting solace of their old friend and companion — food.

One of the ways Helen deals with the temptation to overeat is to reread her favorite passages of Scripture. She draws much spiritual and emotional stamina from her Bible and from living a life grounded in daily prayer — prayer without ceasing. She doesn't hesitate to mention how strongly she depends on God's armor to see her through the gloomy valleys of depression.

Helen has been given much to share. And when the Lord opens the doors of conversation, she does so in her own quiet, loving manner. [†]

After



Above, Helen in June 1983, in size 12 slacks for the first time. Below, Helen and a niece in a slacks suit that Helen once wore.



Accept One Another

Part four in a series of articles on obligations Christians have to one another, by George W. Solomon.

IF THE CHURCH is to be successful in its ministry of reaching the unsaved and nurturing them in the faith, it must be a "beautiful bride" and a "healthy body." I believe that this is what God wants for His church. It is what I want for our church. And I hope it is what you want for your church.

In this series I have been looking at interpersonal relationships found in the New Testament that enable a church to become attractive to others and capable of ministering to them. Thus far I have considered the importance of loving one another, caring for one another, and forgiving one another. Now I want to look at the need to "Accept One Another."

Paul wrote in Romans 15:7, "Wherefore, accept one another, just as Christ also accepted us to the glory of God" (NASB). In this verse we are told what we are to do, how we are to do it, and why.

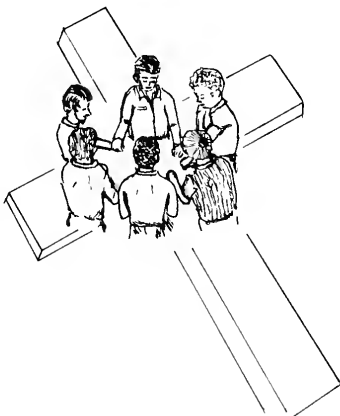
All believers aren't alike

Accept one another! Let's look at the context in which this directive is found. In Romans 15:1 Paul said, "Now we who are strong ought to bear the weaknesses of those without strength and not just please ourselves." Paul points out first that all believers are not alike. The difference Paul mentions is that some are weak and some are strong.

Second, Paul tells us that the strong have an obligation to the weak. The word "ought" in this sentence is a very strong word in the Greek. Paul actually says that the strong *are under obligation* to help weaker Christians. Furthermore this is a personal obligation: "Let each one of us . . ." (v. 2).

If you believe yourself to be one of

the strong, spiritual members of the church, you should not be puffed up or self-righteous about it. Nor should you reject a brother or sister in Christ because he or she does not possess the spiritual strength you have been given.



You should, with all humility, use your spiritual strength to help those who are weaker, those who are struggling, those who have fallen. And you should do so not to build up your own ego nor to parade your own spirituality. Rather you should do so for the other's good, for his or her edification. Your sole desire must be to build up your brother or sister in the faith.

An obligation to help others

In order to do this, you must accept that person as a fellow believer. You must accept the fact that, although he or she is weak, although he or she has fallen, the person is still a part of the body of Christ and, as such, you are obligated to help him or her.

Paul goes on to say in Romans 15:2, "Let each of us please his

neighbor for his good, to his edification." The word "edification" means to build up in a spiritual sense. This tells us that Paul is talking about our relationship to fellow Christians, for it is only possible to edify or build up spiritually someone who is already a Christian. An unbeliever does not possess spiritual life. You cannot build up something that doesn't exist!

No longer strangers

In Ephesians 2:19 Paul tells us that when we become Christians, we are "no longer strangers and aliens" in the family of God. It is said that a child is born untrusting. Maybe that is why life begins with a cry. When an infant is detached from his mother, he becomes a separate human being. At that moment, to a certain extent, he also becomes a stranger.

Some of us have strangers living in our own homes. We do not always understand one another. We love and treasure our children, but we never fully understand them. My wife and I had eight children — all different! We were often puzzled by the differences, but we sought to deal with each child individually.

Ask any young person and he or she is likely to tell you that his or her parents do "strange things." Children may revere and respect their parents, but they don't always agree with or understand them.

A man and a woman may be married to each other for many years and yet not fully understand each other. In marriage we become "one flesh" according to the Scriptures, but we are still different persons.

Each of us in the home is a different person, each with his or her own distinct personality. Nevertheless, the bonds of love and of flesh and blood bind us together as a family.

The late Rev. Solomon was pastor of the Milledgeville, Ill., Brethren Church.

We accept one another in spite of our differences. We accept the different temperaments, different interests, and different abilities of our children. And in a healthy marriage, the husband and wife accept the differences in each other's personalities. They love and accept one another as they are! If they stop accepting one another, the family is torn apart by divorce, which causes every member of that family to suffer.

So it is in the church! When we become Christians, we become members of one body. We become members of the family of God. We become one in Christ! And since no two of us are alike, we must learn to *accept one another* in Christ. We are enabled to accept one another — if we will to do so — by the power of Christ within us. If we refuse to accept one another, the church will be torn asunder spiritually (and perhaps physically), and it will become unattractive, weak, and ineffective in its ministry.

Paul says that we are to accept one another as *Christ has accepted us!* Christ is always the Pioneer. He never asks us to go where He has not gone. He is always the Good Shepherd. He never sends us on ahead, but leads the way. And He is always the great Example, showing us how and saying, "Do it this way." We are to love one another as *He has loved us*. We are to care for one another as *He cares for us*. We are to forgive one another as *God for Christ's sake has forgiven us*. And we are to accept one another as *Christ has accepted us!*

Accepting others illustrated

A true story that illustrates Jesus' spirit of accepting others is that told of Chief Justice Charles Evans Hughes. When Hughes moved to Washington, D.C., to take up his duties as Chief Justice of the Supreme Court, he transferred his membership to a Baptist church in the area. It was the custom in that church for all new members to be called to the front of the sanctuary at the close of a worship service. The first to be called that morning was a Chinese laundryman named Ah Sing. He took his place at one side of the church. As the dozen or so others were called forward, they stood on the opposite side of the church, leav-

ing Ah Sing standing alone. But when Chief Justice Hughes was called, he took his place beside the laundryman.

When the minister had welcomed all the new members into the church fellowship, he turned to the congregation and said, "I do not want the congregation to miss this remarkable illustration of the fact that at the foot of the cross of Jesus Christ the ground is always level." Mr. Hughes behaved like a true Christian. He accepted the Chinese laundryman as a brother in Christ, and by this act prevented embarrassment to this humble man.

Another true story comes from the other coast and is told by Rebecca Pippert in her book, *Out of the Salt Shaker*.

When I first came to Portland, Oregon, I met a student on one of the campuses where I worked. He was brilliant and looked like he was always pondering the esoteric. His hair was always mussed, and in the entire time I knew him, I never once saw him wear a pair of shoes. Rain, sleet or snow, Bill was always barefoot. While he was attending college he had become a Christian. At this time a well-dressed, middle-class church across the street from the campus wanted to develop more of a ministry to the students. They were not sure how to go about it, but they tried to make them feel welcome. One day Bill decided to worship there. He walked into this church, wearing his blue jeans, tee shirt and of course no shoes. People looked a bit uncomfortable, but no one said anything. So Bill began walking down the aisle looking for a seat. The church was quite crowded that Sunday, so as he got down to the front pew and realized that there were no seats, he just squatted on the carpet — perfectly acceptable behavior at a college fellowship, but perhaps unnerving for a church congregation. The tension in the air became so thick one could slice it.

Suddenly an elderly man began walking down the aisle toward the boy. Was he going to scold Bill? . . .

As the man kept walking slowly down the aisle, the church became utterly silent, all eyes were focused on him, you could not hear anyone breathe. When the man reached Bill, with some difficulty he lowered himself and sat down next to him on the carpet. He and Bill worshiped together on the floor that Sunday. I

was told there was not a dry eye in the congregation.*

How are we to accept one another? As Christ has accepted us! And when we accept one another as Christ has accepted us, we bring glory to God.

All that Christ did He did to glorify His Father. Every church should likewise seek to glorify God in all its services and activities. And every Christian should live and serve the Lord not for self-glory, but for the glory of God. "The chief end of man is to glorify God and to enjoy Him forever." Accepting one another as Christ has accepted us brings glory to God!

Furthermore, in the context of this series of messages, accepting one another is also one of the interpersonal relationships that enables the church to be a "beautiful bride," attracting unbelievers, and a "healthy body," ministering effectively to all who come seeking opportunities to serve Christ and His church.

Many parts working together

When Paul described the church in terms of the human body made up of many different parts all contributing to its proper functioning, he was trying to impress upon us the great truth that each member of the body of Christ, the church, is likewise different. We are not only different in appearance and personality, but we are also different in terms of the spiritual gifts God has given us. He has given us these various gifts so that each of us might carry out particular tasks so that the church might function as a whole. Just as we accept the different functions of the various parts of our physical bodies, so we are to accept one another in the spiritual body — Christ's church.

The opposite of accepting one another is rejecting one another. And the result of this is disunity in the church! Rejecting one another creates disharmony! It causes turmoil and strife! And all of these are blemishes on "the bride." All are destructive to the health and strength of the church body. "Wherefore, accept one another, just as Christ also accepted us to the glory of God!" [†]

*Rebecca M. Pippert, *Out of the Salt Shaker* (InterVarsity Press, 1979), pp. 177-78.

Giving While You're Living

by James Payne



DO YOUR GIVING while you're living, then you'll know where it is going! Second Corinthians 9:7 says that God loves a "cheerful giver." This is not a description of a corpse!

All that we have is a gift from God. We have received these things while we are alive. It is only right that we should show our gratitude by giving to Him while we are still alive.

By giving to God while we are alive, we also have the opportunity to oversee how those gifts are used. But if we wait until we are gone and give the money to the church through a will, there is always the possibility that the intent of the will will be misinterpreted and the money misused.

We have all heard of instances in which a large gift has come to a church through a will and the money has been set aside for some

indefinite future need rather than being used immediately to further the work of the church. This not only violates the intent of the giver, it sometimes causes other people to slack off in their giving to that church, since they want their resources to go directly into the Lord's service through youth-encouragement projects, missions, scholarships, and investments that promote the immediate development of the church program.

People who are in a position to receive and direct the use of the tithes and offerings of others have an awesome responsibility. They must carry out this responsibility in such a way as to obtain the greatest benefit to the Lord's work from these resources. Many people may be reluctant to give the Lord's money to organizations that use ineffective persons or inefficient means of promoting God's work.

"Second Corinthians 9:7 says that God loves a 'cheerful giver.' This is not a description of a corpse!"

People who were once willing to give to, help with, and promote a new church work may become discouraged if that work is dominated by a person or group of persons seeking personal benefit rather than reaching out to the surrounding area in a truly loving and evangelistic way.

In practicing Christian stewardship, we must remember to include our time and ourselves. These obviously need to be shared while we are living, and preferably while we are

in good health. This kind of stewardship should begin in our homes, our churches, and our communities. But it can also extend beyond to camps, conferences, or wherever the Lord directs.

"In practicing Christian stewardship, we must remember to include our time and ourselves."

Here again those in a position to plan and direct service activities should use all members of the "body" in the places where they can serve, rather than using a select few who are favored or who are "convenient" to call. Most persons come into the fellowship of the church "gift-wrapped." Patience and care need to be exercised in unwrapping these persons' gifts and in developing them for service to the Lord.

On the other hand, persons who come to worship services only when they are to perform should be evaluated to determine whether they are serving the Lord or serving themselves.

Our stewardship must also extend beyond our home churches. We should be willing to serve wherever we are needed in order to extend the contribution of the local body and fulfill Christ's directive to share the gospel with the whole world. Our stewardship of this prime possession is of greatest importance. The Gospel of Christ, freely given to us, must be demonstrated and freely shared in love and faith with all those we can possibly reach in our lifetime.

Let us do our giving while we are living. Jesus did! [†]

Mr. Payne, a member of the First Brethren Church of Burlington, Ind., is an active layman in The Brethren Church and past president of the National Laymen's Organization. He is also a member of the General Conference Stewardship Committee and wrote this article at the request of that committee.

Readers' Forum

A column in which readers can share their thoughts and views with the Brethren.

Sunday School Is Not a Spectator Sport

The December issue of THE BRETHREN EVANGELIST contained an article written by Mr. Charles Beekley describing the state of Sunday school in The Brethren Church (pp. 12-13.) From the charts presented, any observer can detect the declining trend in Sunday school attendance while worship attendance remains constant or grows slightly. This historical trend in our church is not unlike that experienced across the country in most denominations. But, being a part of a trend is no great honor. It just says, "We're no different than anyone else." That indictment makes me angry because Christians are different, they have been saved through faith by grace. Shouldn't Brethren Christians, therefore, be desirous of enhancing their personal knowledge of the Lord Jesus Christ through study of His Word during the Sunday school hour?

Are you surprised that worship attendance is so much greater than Sunday school attendance? I am. I'm also surprised that the theories proposed by pastors for this declining trend centered around child-oriented rationales. Maybe that's our real problem. As a denomination we label Sunday school as a ministry for children, rather than viewing it as a planned experience for *all* ages. "... but speaking the truth in love, we are to grow up in all aspects into Him, who is the head, even Christ..." (Eph. 4:15). Maybe it is time we begin some long-range summit planning for the mature child of God that presents some challenge and opportunities for adult spiritual growth and development.

Unfortunately, our adult society has become a "spectator generation" and Christians, who are supposed to be "in the world" but not "of the world," have caught the disease. At any professional sporting event the number of spectators far exceeds the players, and the ratio of coaches to players is very small. Professional sports are purely for the entertainment of their spectator audience. Coaches and players train arduously for the task of providing two hours of weekly entertainment. They commit their lives to pursuing excellence in their sport and often endanger their physical bodies to play a sport they love. Players and

coaches invest much time and energy into planning their objectives to win each game. And when they lose games they also seriously examine the film clips and determine what went wrong and what strategies to change for the next game.

There is a game that is of much more significance than a professional sporting event. Christian education is much more than a game, or a tradition we experience on Sunday morning. It is education for eternity, a potentially life-changing experience for every learner. And yet, we devote one hour or less to it each week. Surely this hour set aside for Christian education demands at least the same amount of commitment and investment that professional athletes give their sport!

Spectator sports aside, it is obvious that Christian education and the Sunday school are not a high priority in The Brethren Church — otherwise how could a severely declining attendance be tolerated without some serious

discussions and strategizing being generated by the leadership? Concerted prayer for this situation is also required. "'Not by might nor by power, but by My Spirit' says the Lord of hosts" (Zech. 4:6b). Mr. Beekley writes, "The Board of Christian Education is interested in trying to determine why Sunday school attendance has decreased and what — if anything — can be done to reverse the ten-year trend." Can members of The Brethren Church be spectators while the declining trend continues? Where are the coaches and players in this denomination? Where are the game plans and objectives for the task at hand? Through obedience to God we are called to pursue excellence in all things — especially in Sunday school (Phil. 4:6-8)!

MARY ELLEN DRUSHAL
Ashland, Ohio

Mrs. Drushal is assistant professor of Christian education at Ashland Theological Seminary.

Thanks to Brethren Friends

Love can be expressed in many different ways.

My family and I would like to express our thanks to all the Brethren for your many prayers, cards, and words of sympathy.

Most of all thanks from the depths of our hearts for contributions to the Rev. George Solomon Memorial at Ashland Theological Seminary. This was very important to George, to help train more Brethren men and women to serve the Lord.

Words are very inadequate at this time, so I will just say it in this special poem.

FRIENDS

*When trouble comes, or loss,
When grief is ours to bear,
Then come our friends, with words
of cheer, our load to share.
How could we face defeat without a
friend's caress?*

*'Tis not God's plan that we shall see
Him face to face.
Yet, He would hedge us in His
abounding grace,*

*And so, His messengers of love to
earth He sends,
They're angels, but we know it not,
and call them "friends."*

In Christian love,
Mrs. GEORGE SOLOMON and
FAMILY

Happiness is a perfume you can't pour upon others without getting a few drops on yourself.

—Pulpit Helps

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Shaping Tomorrow's Leaders

What Does God Look Like?

By Dr. Fred J. Finks
Vice President for the
Seminary

RECENTLY a small child asked me if I had ever seen God. I replied, as any trained theologian would have, in terms too complicated for even me to understand. Fortunately, I saw the look of bewilderment on her face and stopped trying to explain the complexity of God. I paused, bent down to look her straight in the eyes, and responded, "No, I haven't seen God, but I know what He looks like."

You see, I've seen God's image in many, many faces and in many, many deeds. We all know that God is Spirit and therefore does not take any physical shape we might envision. Rather, His Spirit reaches beyond any imaginable form or containment and is everywhere present. But in spite of this, God leaves his delicate imprint wherever He ventures.

I've seen God in many ways in the halls of Ashland Theological Seminary. . . . He takes the shape of *compassion*, as students break from their busy routines to minis-

ter in the name of Jesus. He takes the shape of *love*, as genuine care and concern are expressed in the hallways, classrooms, and living rooms of our students. God can be described as *concerned*, when faculty see beyond the curriculum and academic rigors to the sensitive needs of a struggling student. In many ways, God is like *laughter*, as students freely celebrate life's simple joys one with another. Surely God is *bountiful*, as I speak across the nation to hundreds of concerned individuals who want to share of their resources in the training of ministers and servants of God. He is *generous*, as is seen by the sacrificial gifts of the widow's mite, as it is repeated time and time again. He is *faithful*, as evidenced by those who dare give up security to "go where He would have me go."

I could go on and on describing God as He is reflected in the lives of people connected with Ashland Theological Seminary — people who are being reshaped and remolded to more of His image as they willingly give themselves to Him.



You see, Ashland Theological Seminary is more than an institution of higher learning. It's more than a "Preacher Factory" turning out orators "par excellence." Ashland Seminary is a place to learn more about God and to seek to

(continued on page 17)



The Ashland Theological Seminary faculty.

Shaping Tomorrow's Leaders

What If . . . ?

By Dr. John C. Shultz
Dean, Ashland
Theological Seminary

IF Ashland Theological Seminary closed its doors today, would anyone notice? Actually the case for your Seminary is a simple one to defend. Where else would we grow leaders who are tactful but not timid, disciplined but not demanding, steadfast but not stubborn, and meek but not weak? How else would The Brethren Church send soul-winning leaders into nations throughout the world? In what other way would our 100-plus churches supply ministers to 50 other denominations — ministers who are committed to God's Word as the truth and nothing but the truth? Where would the 420 students currently enrolled here go to find a faculty that is so knowledgeable and also cares so much about each one of them?

We could close the doors, but the deafening slam would be heard throughout the Kingdom. Thank you for all you do to keep them open.

Our job here is to train leaders for The Brethren Church and the Kingdom of God. We're not perfect at it yet, but every day we do a lit-

tle better job — not by might, nor by power, but because the Spirit of God is upon us.

We look at our program constantly to see how we might help our students be better equipped for the work that awaits them. Pray that God would give us the wisdom to see the important things that our students need for the future.

There is one thing that would close our doors — no students. Of course, that would eventually close the doors of our churches as well. Or it would lead to the state of affairs that our leaders have historically fought against. H.R. Holinger stated that the unfortunate feature of the church 120 years ago was that the congregations were in the care of incompetent leaders.

Many of you share my concern that only eight of our current students are Brethren. At a time when we should be planting several churches a year, we have only enough trained leaders to cover positions vacated by retirement. This does not even begin to consider that two-thirds of the world's people have not heard the name of Jesus!

So we need students so that we can have trained leaders so that people might hear. Those students

ASHLAND THEOLOGICAL SEMINARY

Serving the Needs of The Brethren Church

The following is a list of Ashland Seminary Alumni serving throughout the Brotherhood.

Pastor/Church Work	99
Seminary/College	12
National Office	5
Missionary	4
Chaplaincy	3
At Large	10
Retired	7
Total Number of Brethren	140
Elders Serving The Brethren Church as Alumni of ATS.	

Financial Data

Seminary Annual	
Operating Budget	\$823,319.00
Brethren Church Giving	
(Fair Share) 1984	81,450.00
Brethren Individual	
Support	26,336.00

Encourage your church to support the Seminary with its Fair Share Commitment of \$8.50 per member.

must come from your church. No one makes it into leadership in The Brethren Church unless someone else sees that person's gifts and says to him or her, "Have you ever considered the ministry?" That someone else must be you.

Look for those in your Sunday school classes or your youth group with gifts of leadership. Keep an eye open for someone (young or old) who has the potential for pastoring. Talk to that person, pray for that person, push that person — in short, get that person to us. As Churchill said, "This is not the end, this is not even the beginning of the end. This is just the end of the beginning." Ashland Theological Seminary, with your help, will have doors through which students may come and go for a long time to come.

[†]



Chapel service at the Seminary.

Shaping Tomorrow's Leaders

Installing a Dean

Comments delivered October 13, 1985, at Park Street Brethren Church by Dr. Arden E. Gilmer, pastor, for the installation of Dr. John Shultz as dean of Ashland Theological Seminary.

THE FACT that this installation service for Dr. John Shultz as the new dean of Ashland Theological Seminary is taking place in a Sunday morning worship service of a local church is highly significant.

Actually, at first glance, it would seem that this service should have taken place in the Ronk Memorial Chapel at the seminary, in the midst of the environment in which John performs his primary ministry. Certainly, no one would have found fault with the seminary community if it had chosen to conduct this service within its institutional confines. But when Dr. Fred Finks requested that this installation service take place in the local church, he spoke volumes about our seminary's view of its relationship to the church which it serves.

Sadly, some seminaries have lost their servanthood orientation to the local church. In the process they have isolated themselves from the very churches they were birthed to serve. They have become so engrossed in academia and speculative theology that the lay people of the local church feel that the seminary has no concern for either the constituents of the local church or their spiritual lives. The highly academic orientation of the seminary is viewed as far removed from the work-a-day world in which the vast majority of the members of the local church live their lives, make their decisions, and express their Christian faith.

To illustrate this point Christopher Walters-Bugbee, writing in the November 11, 1981, issue of *The Christian Century*, reproduces a course description from the catalogue of one of our most pres-

Dr. John Shultz speaking to a group of Ashland Theological Seminary alumni and supporters.



tigious divinity schools.

Applied Theology 242. Sociology of Religion and Teaching.

This is a macro/micro humanistic approach to the sociology of religion containing four components: (1) Examinations of historical paradigms; (2) Field studies of radical sociological change in religious states; (3) Analysis of socio-cultural continuities and discontinuities, derived and undervived religious posturing, dimensions of tension, crisis confluence and synthesis in cross-cultural states; (4) A correlation of sociology enabling the student to distill transcendent processes as well as to develop a more cogent language of religion in the context of educational goals.

— Harvard Divinity School catalogue

This description was also printed in the *New Yorker* magazine, to which its editors added one of their mordant "snappers" — "Those who pass go straight to heaven."

After quoting this description,

the writer in *The Christian Century* concludes, "Little wonder, then, that theology has acquired such a sour reputation among the laity of late; held captive for so long by academia, it now appears to many entirely superfluous to the common life of faith, an enterprise reserved exclusively for the few hardy souls who find pleasure in battling around words like 'phenomenology' over breakfast."

But by requesting that this service, which is an important one for the seminary, take place in the local church, our Brethren seminary has tangibly expressed its continuing orientation to the life and ministry of the local church.

A lot of folks who have been talking to Robert Martin lately seem to feel that the seminaries see lay people either as the enemy or as bores. They believe that the seminaries are more interested in the academic guilds than they are in the church. Martin relates the following:

I had a fascinating discussion with the president of a leading divinity school some time back about an overture his school had received from some of his denomination's lay leaders asking what a seminary was. Well, what he did was write a 23 page tome all about the sovereignty of God and how his school wasn't like that fundamentalist school down the road. Now his was not a particularly helpful response to these folks when all they were really asking was: "Do you folks go to church? Do you tithe at every-member canvass? Do you like laypeople? Do preachers ever have failures of nerve? What about your own life style — do you go to Sunday school? Do you teach Sunday school? How do you feel about your students — are you there to shape them up or set them free? Do you folks pray before you start a class, and do you really believe all that stuff you teach?"

If the people of The Brethren Church are asking these kinds of questions about the faculty and administration of our seminary, we of the Park Street Brethren Church certainly can testify to the rest of our Brethren: Yes, they do go to Sunday school and church. Yes, they do teach Sunday school, and on a regular basis. Yes, they and their families are actively involved in the local church. Yes, they do love the laity and they actively lend their talents, their support, and their encouragement to the fulfilling of the mission of the local church.

As they work faithfully in their specific ministries in theological training, they are keeping themselves firmly implanted in the soil of the life and mission of the local church. We know from personal experience that the faculty and administration of Ashland Theological Seminary are thoroughgoing churchmen. We are blessed not only locally, but also denominationally, because they function as servants of the church.

Specifically, the new dean, Dr. John Shultz, follows in the worthy tradition of the past deans I have known: Dr. Delbert Flora, Dr. Joseph Shultz, Dr. Charles Munson. Like all of them, John is a churchman. He grew up in The

Brethren Church, the son of Brethren parents. He accepted the call of God to full-time Christian service while a camper at a Brethren Church camp in Pennsylvania. During his college years he served The Brethren Church as a Summer Crusader.

John has pastoral experience, having served for several years as pastor of the Tiosa Brethren Church in Indiana. During his internship years at Ohio State University, he and his family helped to establish the Smoky Row Brethren Church, a Home Mission church in Columbus, Ohio. Since coming to Ashland Theological Seminary, he has served a one-year interim pastorate at the Brethren church in Smithville, Ohio.

John has also been involved in many facets of the ministry of the Park Street Church: he has taught several quarters of Sunday school classes, he sings in the choir, has played his trombone in the brass ensemble, and serves on the budget committee. One Saturday morning last spring, John and his wife, Jeanie, gave the parsonage flower beds a manure treatment so that the flowers planted there by the church's Sisterhood girls (for whom Jeanie serves as director) would have plenty of nourishment. When John faced surgery in December 1984, he expressed his faith by requesting the anointing service. John believes in the church so much that he even attends congregational business meetings.

The entire Shultz family — John, Jeanie, Nathan, and Megan — are actively involved in the life

and ministry of the local church. They are churchmen of the highest caliber!

All of this is a tremendous plus to the continuing ministry of The Brethren Church. The seminary and the local church share the function of discipleship as described by the Apostle Paul when he wrote to Timothy, "And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also" (II Tim. 2:2, *NASB*). While the local church fulfills this function in discipling new Christians, the seminary fulfills it by discipling leaders for the local church.

As a part of its discipling ministry, the local church needs to challenge its people to consider the call to pastoral ministry. For those who respond, the local church can with full confidence send them to the seminary for Christ-centered, Bible-based, church-oriented training. They will return to the church filled with a love for the local church and its ministry, for they will be taught by seminary professors who love and serve the local church. They are churchmen teaching churchmen, entrusting the things they have learned through study and service to those who will, as a result, be able to teach others also.

On this special day in the life of Ashland Theological Seminary, as they install a new dean, I want to express to all who are involved in its ministry my genuine appreciation for your commitment to the ministry of the local church. [†]

What Does God Look Like?

(continued from page 14)

become more like Him. It won't just happen in a classroom or in a thick volume of a theological textbook; it takes a caring community intent upon shaping tomorrow's leaders by modeling the image of God in all ways.

Ashland is unique. It is unique in its commitment to Scripture and how that Scripture is to be applied in daily living. Ashland is special in its approach to education. There is a conscious attempt to blend an

academic endeavor with practical living. That takes a special touch and a willing faculty. Thank God we have that at Ashland.

Ashland Seminary enjoys a strong relationship with The Brethren Church. We are united in an endeavor to shape our future leaders to best serve the needs of our denomination. Continue to pray for our work. Continue to share in our needs. Continue to support our ministry. For together we are helping people to see what God looks like. [†]

Restoring Jerusalem's Old City

by Pamela Symon

Jerusalem — Millions of tourists have marveled at Jerusalem's splendor as they enter it on a 20th century highway. Today, they can do something more unusual — enter the Old City walls through a second century gate. The Roman Gate on the west side of the Old City, discovered during the restoration of the Damascus Gate, was recently opened to the public.

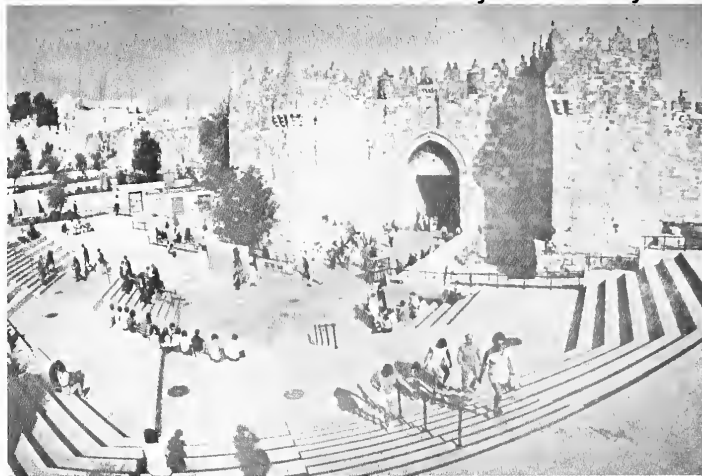
Renovating the Old City is part of a drive to attract more tourists to Israel's capital, says Yitzchak Ya'akobi, director of the East Jerusalem Development Corporation.

Besides making the sites safe for the one thousand tourists a day who come to visit them, the main reason for restoring the walls was to save them from crumbling. The walls, built by Suleiman the Magnificent 450 years ago, had fallen into such bad condition under Jordanian rule that they were in danger of collapse. Water was dripping through the stones. There were no steps to the ramparts, and there was a danger of falling off if one did manage to climb up.

Strolling the ramparts

Last summer the restored ramparts walk was opened to the public after seven years of work at a cost of one million dollars. The restorations included paving the ramparts with non-dressed Jerusalem stone to insulate the walls against water, repairing the shooting slots in the walls which rifle-men and scouts had damaged quite badly over the years, and installing four kilometers of special wrought-iron rails for safe walking. Today steps provide access to the walls at five points — Jaffa Gate, Damascus Gate, Zion Gate, the Lion's Gate and the Citadel. For one dollar (half price for children), one can ascend and descend the ramparts at four different gates over a two-day period. The whole 3½ kilometer circumference of the walls is open, except for half a kilometer within the Temple Mount area, which is closed to the public for political and religious reasons.

A route popular among Christian pilgrims is that from Jaffa or Zion Gate all the way to St. Steven's Gate, and from there to descend at the beginning of the Via Dolorosa. While on the walls, one can peep at housewives



Newly built amphitheater-like steps now surround the Damascus Gate of Jerusalem's Old City.

Photo by R. Nowitz.

cooking in their kitchens, hanging their laundry, watch the busy bazaars and view the Dome of the Rock Mosque and the Church of the Holy Sepulchre from an entirely new angle. And at every turn are picture-postcard panoramas — the Judean Desert, the Mount of Olives, the Russian Church and the Sultan's Pool — right at one's feet.

Neighborhood improvement

The astute tourist will notice that in certain parts of the Old City the T.V. antennae have been removed. This is part of the East Jerusalem Development Corporation's program to revamp the Christian, Armenian, and Moslem quarters and improve the standard of living there. So far, \$600,000 have been spent placing antennae underground; \$1,000,000 are slated to finish the job in the Moslem quarter.

Other improvements include installing modern infrastructure and drainage systems in the Old City, at an annual cost of 2 million dollars. Prior to 1967 (the year of the Six Day War when east and west Jerusalem were reunified under Israeli rule), there was no running water, and the sewage and drainage systems, which had been totally neglected by the Jordanians, were blocked. Today, wherever the

East Jerusalem Development Corporation has finished working, all these conveniences are now operating.

Three hundred thousand dollars will be spent this year on facade cleaning and repairs to ancient stone walls in Tariq Bab el Silsele Street, which connects David's Street with the Chain Gate, the main entrance to the Temple Mount. "Our standing orders are to repair every endangered house in the Old City," adds Ya'akobi, who says that in its eight years of existence, the company has restored 100 homes.

Ya'akobi, a holocaust survivor whose family was wiped out in World War II, says he is very much aware of the possibility of tension among Jerusalem's residents, and that his company is careful to treat everyone with respect. The delicate relations among many ethnic groups in the capital dictates much of the schedule for restoration. "We work simultaneously in the Christian and Moslem quarters," he explains, "so neither side can complain of neglect."

The East Jerusalem Development Corporation spends seven million dollars a year on renovations, which is financed mainly by the Israeli government, the Jerusalem Foundation and contributions from abroad. So far, it has completed 65% of the infrastructure in the heart of the Old City.

UPDATE

BRETHREN CHURCH NEWS

Dr. Warren Garner Assumes Duties Of General Conference Moderator

Ashland, Ohio — Due to the death of General Conference Moderator Rev. George W. Solomon, the moderator-elect, Dr. Warren K. Garner, has assumed the responsibilities of moderator. He will complete the term of Rev. Solomon, then also serve as moderator during the 1986-87 Conference year, the year for which he was elected.

Dr. Garner, 59, is professor of education and Director of Teacher Education at Manchester College, North Manchester, Ind. He was born in Dahanu, India, to Church of the Brethren missionaries, and was active in the Church of the Brethren until 1974, when he joined the First Brethren Church of North Manchester. He has served that congregation as a Sunday school teacher, chairman, and deacon. He attended his first General Conference in 1976 and has come regularly since then. He and his wife Helen have two sons, Gregory (33) and Timothy (28), a Brethren pastor.

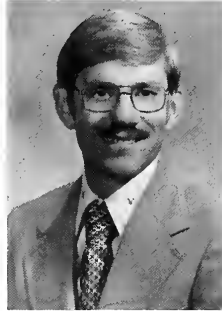
During a recent meeting with several denominational executives and board presidents, Dr. Garner shared how he felt about assuming the responsibilities of moderator. The following is part of what he said on that occasion.

"I accept the responsibility which

the General Conference of The Brethren Church has given me with all the humility one can muster. You see, I'm in this position more because of God's efforts than mine. . . . The acceptance of the nomination for this year was with much humility, great reservation, and with an opportunity to provide this church with a perspective that had not been in its leadership in recent years.

"When I think of all the reasons I shouldn't be here or that there are individuals who know the operation of the General Conference, the history of the denomination and its rules and regulations better than I, it is even more significant that a hand mightier than any of ours is at work.

"The mantle of leadership of the General Conference of The Brethren Church has fallen on my shoulders be-



Dr. Warren K. Garner

cause God's hand was in the last two elections. He took George Solomon from us at a time when the delegates of the General Conference felt he was the man for the job. I believed that, too. But God didn't.

"It places me in a unique position. To my knowledge the General Conference has not had for all practical purposes a moderator [who served] for two years. The loss of our dear friend and churchman, George Solomon, has resulted in that.

"My acquaintance with George was brief and my conversations with him almost as brief. By a beautiful coincidence he spent the night at our house just about ten days before his first illness. We had agreed that this would be a learning year for me — that I would spend some time in churches getting acquainted. For His reasons, God had other plans for George and me.

"Although technically my getting acquainted period is over, I plan to use this year to carry out the plan George set in motion. The conference will be the same theme he set. The major speaker is already under contract. It would be my hope that the opening service for the 1986 General Conference will be one that could emphasize the strength of George Solomon, what he has meant to The Brethren Church, and a period of recognition for him.

"... If it is possible for me to provide leadership that will increase the strength of The Brethren Church, praise the Lord. I solicit your prayers and your counsel as we seek to provide direction that will bring The Brethren Church a new vigor."

Muncie Welcomes New Pastor and Family With Banner and Surprise Pantry Shower

Muncie, Ind. — Members of the Muncie First Brethren Church welcomed a new pastor and his family to their church September 16 with a cupboard full of canned goods and a large banner across the front of the parsonage that read, "Welcome Bennett Family."

The new pastoral family is Rev. Keith Bennett, his wife Marjorie, and their two children, Adam and Allyson. Before moving to Muncie, Rev. Bennett was pastor of the Bloomingdale Community Church (formerly known as the Brandon Brethren Church), one of two Home Mission churches planted in Florida in a project known as "Operation Impact."

In order to surprise the Bennetts, the Muncie Brethren brought canned goods and non-perishable foodstuffs to the church, where they were secretly



Banner on the front of the parsonage welcoming the Bennetts.

Photo by Wayne Smith.

put in the trunk of Wayne Smith's car. The food was then taken to the parsonage and put into the cupboards, to

await the Bennetts when they returned to the house.

— reported by Penny Garrett

G. Emery Hurd Ordained an Elder In October 6 Service at Cheyenne

Cheyenne, Wyo. — George Emery Hurd was ordained an elder in The Brethren Church and his wife Susan was consecrated the wife of an elder in a service held October 6 at the Cheyenne Brethren Church, where Rev. Hurd serves as pastor.

Rev. William Kerner, Director of Pastoral Ministries for The Brethren Church, presented the ordination message. Rev. Greg Moser, moderator of the Midwest District, and Rev. Albert Curtright, former pastor of the Cheyenne Brethren Church, gave the charges to the new elder and his wife.

The action of the Cheyenne Church calling for Pastor Hurd's ordination was read by Dale Thomas, moderator of the congregation. Special music for the ordination service was presented by the chancel choir and by Dewey John Rosewicz, a student at Denver Conservative Baptist Seminary.

Emery was born February 4, 1957, in Warren, Ohio, the son of Mr. and Mrs. Robert L. Hurd. He attended



Rev. and Mrs. G. Emery Hurd and their daughter, Crystal.

Warren Western Reserve High School, from which he was graduated in 1975. He then entered Ashland College, from which he received a B.A. degree

in 1979, graduating as class valedictorian. He also attended Ashland Theological Seminary and received both a master of divinity degree and a master of arts degree in pastoral psychology in 1983 (*magna cum laude*).

During his first year of seminary, Emery served as the youth minister for the Tallmadge, Ohio, United Methodist Church. Following graduation, he served as assistant pastor of The Brethren Church of New Lebanon, Ohio, before being called to pastor the Cheyenne Brethren Church in July 1984.

On June 14, 1980, Emery was united in marriage to Susan Gaye Farmer, daughter of Mr. and Mrs. Ronald J. Farmer of Cortland, Ohio. The Hurds have one daughter, Crystal Sue, born April 26, 1983.

— reported by Alice M. Tharp

July European Tour to Visit Sites of Brethren Beginnings

Elgin, Ill. — A Brethren Heritage Tour that will visit at least fifteen European locations associated with Brethren beginnings has been scheduled for July 1 to 18, 1986.

Among the places of distinctively Brethren interest to be visited are Schwarzenau, Shriesheim, the Marienborn area near Frankfurt, Solingen, Krefeld — all in Germany; Strasbourg in France; Surhuisterveen in the Netherlands; and Basel and Bern in Switzerland.

Sponsored jointly by the Brethren Historical Committee and Bethany Theological Seminary, the tour will also include several centers important in the life of Martin Luther, as well as places related to the Anabaptist movement.

Leading the tour will be Donald F. Durnbaugh, professor of church history at Bethany; his wife Hedda, an expert on Brethren hymnody; J. Kenneth Kreider, professor of European history at Elizabethtown College; and his wife Carroll, associate professor of business at Elizabethtown.

A detailed itinerary can be obtained by writing to the office of historical resources at the Church of the Brethren offices, 1451 Dundee Ave., Elgin, IL 60120, or to Kreider Friendship Tours, 1300 Sheaffer Rd., Elizabethtown, PA 17022.

Advance reservations should be placed soon with Kreider Friendship Tours. The tour price is \$2,095 per person from New York.

Northgate Congregation Honors Andersons For Their 15 Years Service to the Church

Manteca, Calif. — Rev. William H. Anderson and his wife Peggy were honored recently by the Northgate Community Church for their 15 years of service to that congregation.

An open house reception was held for the Andersons, which was attended by church members and also by friends and colleagues of the Andersons from the community.

The Sunday afternoon celebration included a program of music and a time of sharing. Gospel hymns with special meaning to the Andersons were sung by Rev. James Sluss, pastor of the Lathrop, Calif., Brethren Church, and by Janet Myers. Greetings and words of appreciation were shared by members of the congregation and by several friends and colleagues from the community.

Also during the celebration the Andersons were given a money tree bear-



Rev. and Mrs. Anderson and son Bill with a special cake made in their honor for the celebration.

ing over \$1,000 in "fruit."

Rev. Anderson accepted the call to serve the Manteca church in 1970, following several years as pastor of the Nappanee, Ind., First Brethren Church. The Andersons have one child, a son — Bill, Jr. — who is a high school senior.

Scott Turskey Ordained Oct. 20th At Winding Waters Brethren Church

Elkhart, Ind. — Scott E. Turskey was ordained an elder in The Brethren Church October 20 during the Sunday morning worship service of the Winding Waters Brethren Church, where he serves as associate pastor.

Rev. Leroy Solomon, senior pastor of the Winding Waters Church, delivered the message for the service. He spoke on the "Call to Shepherd," using I Peter 5:1-4 as his text.

Nappanee First Brethren pastor Rev. Alvin Shifflett, representing the Indiana Ministerial Congregational Relations Board, asked the prescribed questions of the candidate and then

declared Rev. Turskey's authority as an elder in The Brethren Church.

Special music for the service was presented by John McCreary.

Rev. Turskey was born and raised in Massillon, Ohio. He attended Malone College in nearby Canton and received a degree in psychology and Christian ministries in 1979. He then attended Ashland Theological Seminary, from which he received a master of divinity degree with a major in pastoral counseling.

He has served as associate pastor at Winding Waters for two years. His ministry includes sharing pastoral



Rev. and Mrs. Scott Turskey

responsibilities and overseeing the Christian education program and the youth ministry of the church.

Rev. Turskey is married and he and his wife Chris have two daughters, Rachel and Sara.

— reported by Carol M. Pawlak

Hagerstown First Brethren Celebrates Ninety-First Homecoming-Anniversary

Hagerstown, Md. — The First Brethren Church of Hagerstown held its 91st Homecoming-Anniversary service on Sunday, October 13.

Rev. William Skeldon, pastor of the Oak Hill, W.Va., First Brethren Church, was the speaker for the Sunday morning celebration service, which was attended by 224.

The women of the congregation were urged to wear old-fashioned clothes for the occasion. Former members were encouraged to be present and to share memorable experiences from the past history of the church.

Music was an important part of the day, with the adult choir, a youth group called "The New Horizons," and the junior church singing anthems. Vocal and instrumental numbers were also presented by Lois Staley, Beth Barnett Jones, Jay Wiles, Paul Roth, Joel Stouffer, Stephen Barnett, Benita Barnett, and Scott Summers. Warren Wolf, Jr., signed a number for the deaf. And visitor John Rudy performed a choirchimes solo.

A surprise blessing was hand bell music presented by the new youth hand bell choir, under the direction of Mrs. Louise Bileci. Mrs. Bileci used her own bells to train the youth for this special presentation.

Because of the interest in having a hand bell choir, the project for the Homecoming-Anniversary celebration was to raise \$5,000 to purchase hand bells and to pay the director's salary for one year. Twenty-eight of the 36 hand bells were purchased at \$100 each and donated to the church as



Hagerstown ladies Adeline Sweeney (l.) and Beulah Lowman in old-fashioned dress.

memorials or in honor of loved ones. Various classes and organizations in the church also made special gifts. The total offering was more than \$6,100, well over the goal for the day.

Following the worship service a meal was held in the fellowship hall. After the meal the Hagerstown Brethren enjoyed looking at historical documents, pictures, and other church memorabilia that had been gathered and displayed by Jan Sensenbaugh, the church office secretary.

Church families also had the opportunity to have pictures taken of their "family clusters" by Donald and Fran Smith. Taking honors for the largest "cluster" of the day was the family of

Muncie First Brethren Holds "Western Roundup Weekend"

Muncie, Ind. — November 2 and 3 was "Western Roundup Weekend" at the Muncie First Brethren Church.

The "Roundup" got underway on Saturday evening when members donned Western apparel and gathered at the church building for a Halloween Party. They began the evening with a chili and dessert supper, then went outside to a bonfire where they toasted marshmallows and shared fellowship. Jerry Garrett also furnished a wagon ride for the young children.

Back inside it was time for games, after which the evening concluded with a film entitled "More Than a Champion."

The "Roundup" continued on Sunday morning with Rally Day. The Rally Day worship service included special music, and a message entitled "The Roundup" by Pastor Keith Bennett.

The "Roundup" concluded with a potluck dinner following the worship service.

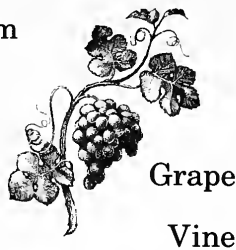
— reported by Penny Garrett

Pastor Harold and Doris Barnett.

The Homecoming-Anniversary celebration served as the kick-off event for several days of revival services, with Rev. Skeldon as speaker. In addition to presenting messages that were greatly appreciated, Rev. Skeldon sang a beautiful solo each evening. Area church choirs also provided special music for the revival services.

— reported by Pastor Harold Barnett

From The



Grape Vine

The Oak Hill, W. Va., First Brethren Church float won the first place award in the civic category of the Oak Hill Christmas parade in December. Centered on the theme, "Keep Christ in Christmas," the float featured a manger scene, a replica of the church building, and a live choir of "angels."

Mrs. Jean Hamel resigned recently as director of the Sarasota, Fla., First Brethren Church choir after serving in this position for 25½ years. Her resignation was made necessary by the progressive effects of Parkinson's disease, an affliction she has had for more than five years. Mrs. Hamel is the wife of Dr. J.D. Hamel, senior pastor of the Sarasota Church.

Warsaw Congregation Buys EVANGELIST Subscriptions For All Church Families

Warsaw, Ind. — The First Brethren Church of Warsaw, acting on Moderator Arden Gilmer's recommendation that was accepted at the last General Conference, has taken the step of becoming a 100 percent BRETHREN EVANGELIST subscription church.

A 100 percent subscription church is one that purchases an EVANGELIST subscription for each family or part of a family in its congregation. Such churches receive a special rate for subscriptions, which is currently \$1.00 less than the rate paid by non-100 percent churches (\$8.50 instead of \$9.50).

By becoming a 100 percent church, the Warsaw congregation increased its number of subscriptions from 16 to 162! It also joined ranks with 20 other Brethren churches that provide the EVANGELIST to all the families in their congregations.

The Brethren Publishing Company joins the Warsaw First Brethren Church in challenging other Brethren churches to follow this congregation's example by becoming 100 percent churches. For information about how your church can do so, write to the Editor of the EVANGELIST, 524 College Avenue, Ashland, OH 44805.

Mrs. Peggy Beekley of the Sarasota First Brethren Church, wife of Chaplain Eugene Beekley, underwent surgery for lung fibrosis recently. She remains in serious condition and is in need of our prayers.

A gospel team from the Laymen's Organization of the Vinco., Pa., Brethren Church visited the Mason-town, Pa. Brethren Church on Sunday evening, December 1. The purpose of the inspirational meeting was to help the men of the Masontown Church organize a Laymen's group.

The First Brethren Church of South Bend, Ind., plans to celebrate its centennial anniversary in its new church building, which is now under construction (see p. 17 of last month's EVANGELIST). To give other Brethren an opportunity to share in the ministry of this new building and to work

together for the glory of God, the South Bend congregation is offering anyone who cares to do so a chance to buy bricks for the new building. Bricks are \$1.00 each, and you can buy as many as you like. Contact the church for more information.

Dr. Lucille G. Ford, vice president and dean of the School of Business Administration, Economics and Radio/TV at Ashland College, has been appointed vice president for academic affairs at AC, effective January 13. She will be the chief academic officer of the college and will chair the Deans' Council, which consists of the deans of AC's five schools. Mrs. Ford is a granddaughter of Elder A.L. Garber, who was one of the founders of the Ashland First Brethren Church and an early editor of THE BRETHREN EVANGELIST.

In Memory

Galen Leaman, 79, December 16. Member of the Ashland Park Street Brethren Church. Services by Arden E. Gilmer, pastor.

Mildred Petit, 77, December 12. Member of the Ashland Park Street Brethren Church. Services by Arden E. Gilmer, pastor.

Rodger H. Geaslen, 67, December 8. Member of the Hagerstown First Brethren Church and former member of the Washington, D.C., Brethren Church. Services by Harold Barnett, pastor of the Hagerstown Church, and Brian Moore, pastor of the St. James Brethren Church. At the time of his death,



Rodger H. Geaslen Mr. Geaslen was treasurer of both General Conference and the Southeastern District Conference, a member of the Brethren Publishing Company Board of Directors, and a member of the Southeastern District Board of Spiritual Oversight.

Marie M. Creager, 88, December 8. Member of the North Manchester First Brethren Church. Services by Archie Nevins, pastor, and Rev. Woodrow Immel.

Gladys Connell, 84, December 6. Member of the Bryan First Brethren Church. Services by Marlin L. McCann, pastor.

Escel F. Mishler, 84, December 5. Member of the North Manchester First Brethren Church. Services by Archie Nevins, pastor, and Rev. Woodrow Immel.

Roy Sollenberger, 86, November 27. Member of The Brethren Church in New Lebanon. Services by Robert Dillard, pastor, and Rev. Percy Miller.

Roy Metz, November 15. Member of the Hagerstown First Brethren Church and former member of the St. James Brethren Church a total of 62 years. Services by

Harold Barnett, pastor of the Hagerstown First Brethren Church.

Goldenaires

Rev. Bruce and Mrs. Thelma Shanholtz, 50th, December 24. Members of the Hagerstown First Brethren Church. Rev. Shanholtz has been an ordained elder 43 years and has served in 45 churches in 8 denominations and 7 states. He currently serves the Kimsey Run Brethren Church in West Virginia.

Mr. and Mrs. Harold Jackson, 60th, November 26. Members of the North Manchester First Brethren Church.

Weddings

JoAnn Tague to John Lersch, November 30, in St. Petersburg, Fla.; Rev. Phil Lersch, father of the groom, presiding.

Nancy Webster to Jim E. Cole, Jr., November 9, at the Anoka United Methodist Church; Jim E. Cole, Sr., presiding. Groom a member of the Corinth Brethren Church.

Melynda Miller to Dave McGregor, October 19, at the Muncie First Brethren Church; Keith Bennett, pastor, presiding. Bride a member of the Muncie First Brethren Church.

Deliah Duncan to Joseph Garrett, September 21, at the Muncie First Brethren Church; Rev. Buck Garrett, father of the groom, presiding. Groom a member of the Muncie First Brethren Church.

Elizabeth White to James W. Garrett, August 31, at the Muncie First Brethren Church; Rev. Buck Garrett, father of the groom, presiding. Members of the Muncie First Brethren Church.

Membership Growth

Hagerstown: 2 by baptism

Valley: 6 by baptism, 1 by transfer

Sarasota: 9 by baptism, 6 by transfer

Pleasant Hill: 4 by baptism, 6 by transfer

Little Crusader

Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14).

WHITE AS SNOW

God loves every person, even the person who doesn't love Him and is full of sin. God has made a way for our sins to be washed as white as snow. He sent His Son, Jesus, to be our Savior. When we receive the Lord Jesus into our hearts, He takes away our sin. He washes us as white as snow.

Flaky Facts

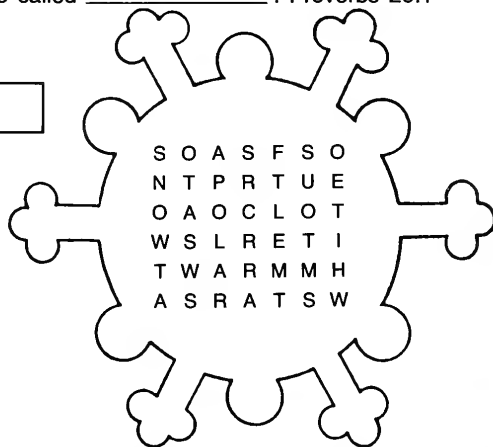
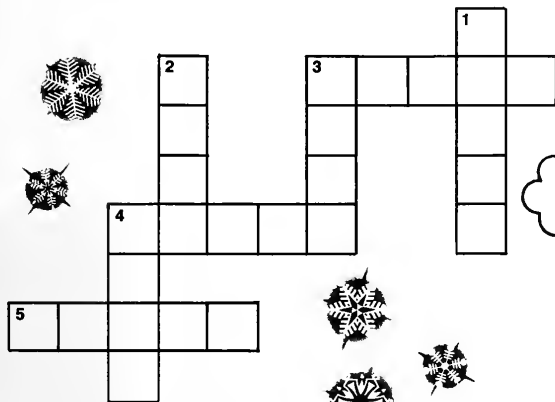
Use the clues and Bible references (in the King James Version) to fill in the crossword puzzle. Then circle the hidden words (answers to the crossword puzzle) in the snowflake. (Answers on page 3.)

Across:

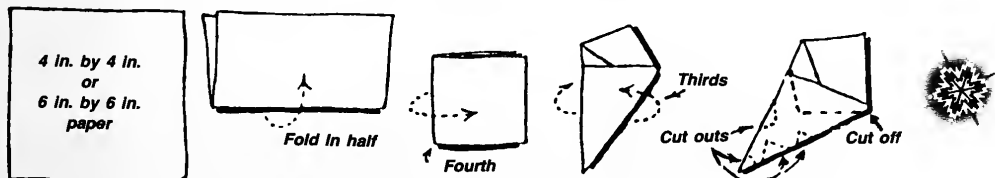
- The snow makes a _____ blanket over the ground. Isaiah 1:18
- A lot of snow falls during a winter _____. Mark 4:37
- On cold days, you can see _____ on the windows. Psalm 78:47

Down:

- Snowflakes look like tiny _____. Genesis 1:16
- When snowflakes get warm, they _____. II Peter 3:10
- Many southern places never get snow. The weather is too _____. Job 6:17
- The white flakes that fall in cold weather are called _____. Proverbs 26:1



Follow the diagram to make your own snowflake. When you look at it, remember to thank God for sending Jesus Christ into your life and washing you as white as snow.



ROMANS: THE GOSPEL ACCORDING TO PAUL

(A study of Romans 1–8)

By Dr. Arden E. Gilmer, pastor of the Ashland Park Street Brethren Church and the 1985 General Conference Moderator.

Here is a book to:

Sharpen your understanding of the Gospel.

Lead you into a deeper life in the Spirit.

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Some chapter titles

God's Wholehearted Servant

Consequences of Demoting God

When Slavery Is Good

Why We Have Trouble Keeping Our New

Year's Resolutions

More Than Conquerors

Romans: The Gospel According to Paul is intended for both personal reading and group study. It is divided into 13 chapters, making it suitable for a quarter's study in an adult Sunday school class. It can also be used in Sunday evening or midweek Bible studies or in a home Bible study. It is undated, so can be used at any time.

A **Teacher's Guide**, prepared by Mrs. Linda K. Beekley, provides detailed guidelines for conducting a lesson on each chapter in the textbook and also a wide variety of creative activities to use during the class period. Mrs. Beekley is a public school teacher, a Christian educator, and a member of the Ashland Park Street Brethren Church.

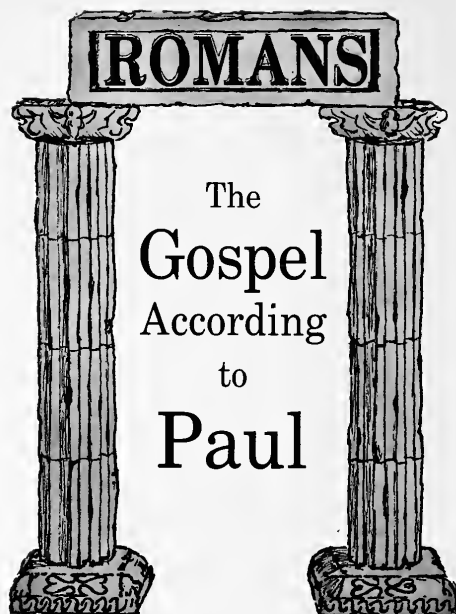
Price: Textbook — \$4.50

Teacher's Guide — \$3.95

(Ohio residents add 5.5% sales tax.)

Order your copy through the Sunday school order person in your church, or send your order directly to:

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A study of Romans 1–8

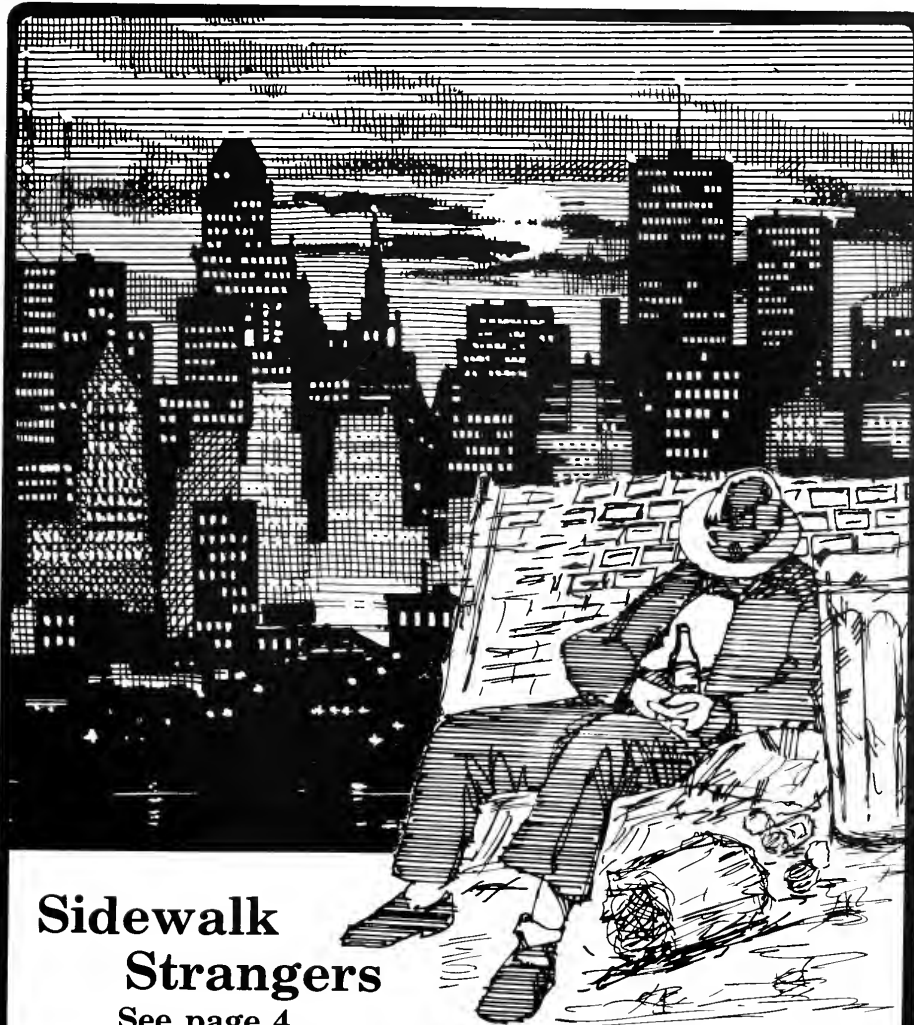
Arden E. Gilmer

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A study of this book by Brethren people across the denomination could do much to put new life and spiritual vitality into The Brethren Church.

THE BRETHERN **Evangelist**

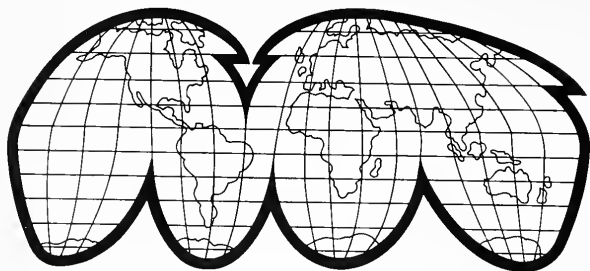
FEBRUARY 1986



Sidewalk Strangers

See page 4.

Developing a Global Vision



by
**John
Maust**

Focusing on Changed Lives

THE MAN SHRUGGED at my presentation of the gospel. His mind strayed to other things. But then his eyes lit up as he seemed to make a connection.

"Oh, yeah," he said, pausing. "I have a friend who joined the evangelicals. He suddenly stopped drinking and running around with women. What a change he made!"

You and I can think of similar cases — persons who before their conversion were the kind you tried to avoid but who after they met Christ became people to whom you felt drawn.

Isn't that what Christianity is all about — changed lives?

I started thinking about this the other day when a guest speaker at church described enthusiastically a new generation of Latin American (as opposed to U.S. or other non-Latin) missionaries.

I, too, am all for Latin missionaries. More U.S. missionaries *should* be working themselves out of their jobs so that native Spanish-speaking believers can take over. But this man talked at such length and with so much gusto about these Latin missionaries that one almost forgot what those missionaries were out there doing.

Pet mission themes

In North America, we also have our pet mission themes. For some, it's urban missiology. Speakers will talk for hours about the best strategy for reaching the metro millions. As a result, we get so excited about the methods that we forget

that individual souls are at stake — lives that need to be changed.

Other speakers will compare Bible translation methods and tell how the task is now being computerized. But do we remember the reason why thousands of dollars and man-hours are being invested in this task?

Or what about the "hidden peoples" — those groups that lack an indigenous, self-propagating evangelical church. They, too, have become a popular topic in mission circles. But we can get so engrossed in ferreting out yet another unreached group and in tabulating percentages who are unsaved that we almost forget that they are real people out there. We'd rather count them than pray for them!

Missions is big business

Missions these days is big business, if you'll pardon the expression. We have mission magazines, mission conventions, mission agencies, mission associations, firms that handle and mail missionary prayer letters, missionary language schools, travel agencies set up to meet missionaries' needs, and a whole delivery system for getting Christian workers from their homes to their foreign places of ministry.

That's all good. But let's not get so caught up in missions machinery that we forget the goal of all our efforts: changed lives.

Even missionaries have to keep this in mind. I know from experience how easy it is to become engrossed in bureaucratic duties or to get tied down with running errands that

seem so important at the time. But when the month goes by, I look back and see just how little time was invested in personal work and evangelism — in helping bring about changed lives.

The false sects

That's what's so unnerving about the false sects. You don't often find them in the board rooms. They're out in the streets, going door-to-door and handing out literature. Who, traveling in Latin America, isn't impressed by all those thin, fair-haired "gringos," dressed in white shirts and black ties, that go about promoting the Mormon religion in the highways and byways?

That's not to say that evangelical Christians aren't sharing their faith, too. Thousands of Christians (and you may be one of them) *are* faithfully sharing the person of Jesus everyday. And as a result, people are seeing their lives changed (and their souls saved) by the power of God. These changed lives are what speak louder to a nonbeliever than the most polished sermon.

I think back to the man I mentioned earlier, who'd lost a drinking buddy because that buddy had "joined the evangelicals." The man didn't grasp all that I was saying, but he sure couldn't forget the drastic transformation that took place in the life of his friend.

Paul describes what this mysterious inner change is all about: "Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!" (II Cor. 5:17, *NIV*).

Let's continue to train quality missionaries who master the language of their host country and who know how to relate in cross-cultural situations. Let's continue to promote the need for overseas workers who will see that the last unreached groups hear the gospel. Let's continue to streamline the administrative structures of sending agencies to make sure that we aren't hindered by wasteful and outdated practices.

But at the same time, let's keep in mind that all these efforts are aimed at seeing that individual lives are changed. And the change we are talking about is one that only the Holy Spirit can bring about. [†]

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Send us your news:

Has anything interesting or newsworthy happened in your church recently? Send a report to the EVANGELIST. Has anyone in your congregation received a special honor or been featured in a newspaper article recently? Send us a report or a copy of the article.

According to the readership survey taken two years ago, the "Update" (news) section is the most-read part of the EVANGELIST. Brethren like to know what is happening in other Brethren churches and in the lives of other Brethren people. So keep that news coming.

And if your church is engaged in a program to get members to read the Bible through in 1986 (as Moderator Arden Gilmer and General Conference recommended), send us a progress report and tell us what you are doing to motivate members to keep at it.

Answers to Little Crusader Page.

Book of Ruth Acrostic: 1. barley; 2. Ruth; 3. wealth; 4. Mahlon; 5. Bethlehem; 6. Boaz; 7. David; 8. gleaned; 9. Obed; 10. famine; 11. Judah; 12. Moab; 13. Elimelech; 14. wife.

A Message of Love: "... for where you go, I will go, and where you lodge, I will lodge. Your people shall be my people, and your God, my God."



Sidewalk Strangers

by Michael Gleason

IT WAS an interesting trip. More than interesting, it was eyeopening. I was 19 and in the heart of New York City for the first time since I was a child. I was there with a group that was working with urban youth for the summer.

We had been assigned to the city for several days so that we might learn about the environment of these youth. Our classroom became the streets of New York, which proved to be the back yard of many of the young people we would come to love that summer.

Among the tall skyscrapers we found burnt out buildings still occupied by families; we saw street gangs, overcrowded ghettos with ripened garbage piled high on the sidewalk, and we heard the wail of police sirens continually in the air. But of all these experiences, one still sticks most vividly in my mind.

We were walking through a sec-

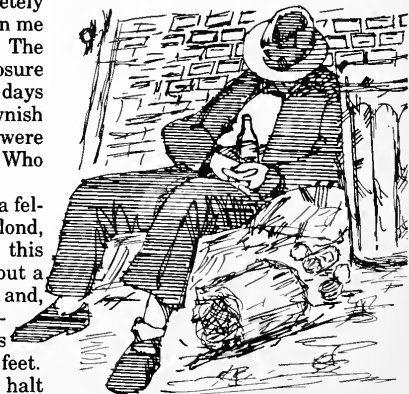
tion of New York where chronic drunks find their sidewalk dwellings. As we walked, we passed by a man (most of us walking about as far away as the sidewalk would allow) who had spent the night curled up in a doorway sleeping on a concrete bed. He was groping to get up. His companions stood at a distance, gazing at him indifferently. They had witnessed this a thousand times before.

I had not, and involuntarily I slowed my pace to more completely view this scene, which created in me both curiosity and distaste. The man's face was ruddy from exposure and prickled by a beard several days old. His hair matched the brownish color of his garments, which were stiff with the dirt of the streets. Who wanted to touch him? Not me.

Someone did. Our leader was a fellow in his mid-twenties — blond, husky, and softspoken. He saw this scene with different eyes. Without a word he moved from our group and, to the surprise of us all, extended a hand — no, two hands — to help this "nobody" to his feet.

Our group came to a quick halt

and witnessed an unforgettable lesson. Our leader stood next to the stranger, now on his feet, and expressed quiet words of care and consolation. His hand was placed gently on the man's filthy overgarment. The stranger's hollow eyes softened as he listened. He was experiencing compassion. After giving him a reassuring squeeze on the arm, our leader left his new friend and joined our group without commenting on



Rev. Gleason is Minister of Evangelism and Discipleship for the Ashland Park Street Brethren Church. He is also chairman of the General Conference Evangelism Committee.

Evangelist Encounters in the Book of Acts.

The former cripple now stood as a living testimony for all the religious world to see that our God tenderly works through the hands of caring Christians who touch sidewalk strangers.

what, for me, had been a life-changing lesson.

I discovered, as these few days together grew into a summer with this man, that stopping to touch a stranger wasn't really a big deal to him. He didn't make any comment on his actions because, in his mind, that was what a Christian was supposed to do. He didn't really do anything special that day. He just did what Jesus would have done in the same situation. Yet, in this act of love, he taught me a lesson I have never forgotten.

Another sidewalk stranger

The Bible tells us about another sidewalk stranger. Acts chapter 3 tells his story: "Now a man crippled from birth was being carried to the temple gate called Beautiful, where he was put every day to beg from those going into the temple courts" (v. 2).^{*} I doubt that begging was this man's chosen vocation; it was probably his sole means of survival! The only thing chosen by him was the location.

History tells us that the Temple gates were the favorite locations for beggars, because being by these gates placed them close to the religious people. And religious people were good prospects from which to receive charitable contributions. Certainly this beggar saw religious people aplenty! A good Jew, when able, prayed three times daily at the temple.

I imagine this poor beggar saw literally thousands of pairs of religious feet, some as many as three times a day! He was probably as tired of them as they were of him. Day in and day out he would attempt to raise his monotone voice above the din of the crowd in order to make his presence and need known. Mostly what he received was probably the dust off people's feet. But some of

those who passed by must have had compassion and shared. Many didn't have time; they were on their way to the Temple to pray.

"This Christian gave his time, his attention, his resources, his God, his hand on a filthy garment. These are things we can provide, too."

So much for the religious people. Here come the Christians. Luke tells us that Peter and John were a part of that crowd. The biblical record says: "When he saw Peter and John about to enter, he asked them for money." Now this was no big event; he asked everyone for money. But today was going to be different.

Somebody stopped! "Look at us!" Peter and John shouted from a distance. Like a fisherman who feels a nibble at the end of his line, the sidewalk stranger looked in their direction. A twinge of excitement flowed through his enfeebled body. "How much will they give me?" he probably thought.

"How much?" That's a good question. How much do you give a sidewalk stranger? How much did Peter give? Peter said: "Silver or gold I do not have, but what I have I give you. In the name of Jesus Christ of Nazareth, walk."

How much do you give? You give them your touch, your hand, your support. You give them your time and share their burden. This kind of care brought compassion to a drunk in New York City. And it restored a cripple in Jerusalem.

Peter, extending his hand, "helped him up, and instantly the man's feet and ankles became strong." New life flowed into every fiber of that once feeble body. Now he stood as a living testimony for all the religious world to see that our God tenderly works through the hands of caring Christians who touch sidewalk strangers. He loves the unlovely.

Beggars are pretty easy to walk by, aren't they? I know, because I've walked by some, too. But now we know better. So what will we do?

This beggar saw a lot of religious people. Some were dedicated prayer warriors. Years of experience had taught him what many religious people are made of. Pious experiences but cold hearts; religious talk without outward fruit. A few would help, perhaps out of the goodness of their hearts and convictions; possibly to ease their consciences; or maybe to impress their neighbors.

And then he met a Christian. This Christian gave his time, his attention, his resources, his God, his hand on a filthy garment. These are things we can provide, too.

One more sidewalk stranger

There is one more sidewalk stranger we need to talk about. That is the one whom you know. Focus on the lonely people that may live on your street, in a local nursing home, perhaps under your own roof. Can you see their image? A world of religious people walks by them, but their needs go unnoticed.

And the Christians? They come along every once in a while. And when they do, they stop and serve, doing what they can, providing time, attention, available resources, their God, and a hand. Serving these people isn't any great show of spirituality, because it is what a Christian is supposed to do. Now that's good food for all of us to chew on the next time we're on the way to the temple to pray. [†]

^{*}Quotations from the Bible are from the New International Version.

In this, his final message to The Brethren Church,
Rev. George W. Solomon, himself a master at giving encouragement,
entreats us to . . .

Encourage One Another

THE WORD OF GOD challenges us who are in the Body of Christ to encourage one another. I believe that this is another of those interpersonal relationships found in the New Testament that will help a church become a "beautiful bride" that attracts unbelievers and a "healthy body" capable of ministering effectively to those who are attracted to it.

Let us hold fast the confession of our hope without wavering, for He who promised is faithful; and let us consider how to stimulate one another to love and good deeds, not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more, as you see the day drawing near.

Hebrews 10:23-25, emphasis added.*

Encouragement is a key word in the "Special Olympics." As a Kiwanis Club member in Derby, Kansas, I worked with the "Special Olympics" in Wichita one year.

Be a "Hugger"

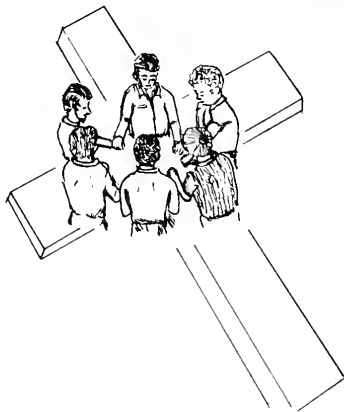
Each handicapped person participating in the Olympics was assigned a "Hugger." The Hugger's job was to encourage the person assigned to him as that person participated in the various events. The Hugger was to urge the handicapped person on, especially if he (or she) would fall down or get behind or grow tired or become discouraged.

The Huggers were to inspire the participants to do their very best and then to show them approval as they crossed the finish line by giving

*All Scripture quotations are taken from the *New American Standard Bible*.

Rev. Solomon was, until his death on November 2, 1985, pastor of the Milledgeville, Ill., Brethren Church.

them a great big hug. It didn't matter whether they finished first or last, each person was greeted with a big hug and words of praise. The "Hugger" was an "Encourager."



Spiritually, we are all handicapped. Sin is our handicap. Therefore, as we run the race of life, we all need encouragement, especially when we fall and when we get discouraged. Verse 24 of our text suggests that we should "consider how to stimulate one another to love and good deeds . . ." In addition, we should always be ready to give approval to one another. Whether a fellow believer is winning the race or struggling to stay in the race, let us seek to inspire and give approval.

In a small village church an altar boy serving the priest at Sunday Mass accidentally dropped the container of wine. The village priest struck the boy on the cheek and in a gruff voice shouted, "Leave the altar and don't come back!" That boy became Tito, the late Communist leader of Yugoslavia.

In the cathedral of a large city, an altar boy serving the bishop at Sun-

day Mass accidentally dropped the container of wine. With a warm twinkle in his eye, the bishop gently whispered, "Some day you will be a priest." That boy grew up to become Archbishop Fulton Sheen. Oh, the power of words!

Discouraging words

It seems that many people — even Christians — are more adept at using words that hurt than words that help; words that put down than words that lift up; words that discourage than words that encourage. God knows this. Therefore He warns us against using discouraging words. "Do not speak against one another, brethren" (Jas. 4:11). "Do not complain, brethren, against one another . . ." (Jas. 5:9). Oh, that it could be said of our churches that "seldom is heard a discouraging word!"

Our text suggests that there is a connection between encouraging one another and church attendance: ". . . not forsaking our own assembling together, as is the habit of some, but encouraging one another . . ."

Coming together for worship and fellowship is a necessary part of the Christian life, because doing so provides the encouragement that we all need. Paul, in writing to the Christians at Colossae, said, "Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God" (Col. 3:16).

The word "admonishing" is a close relative to the word "encouraging." The dictionary defines the two words similarly. In fact, "encouraging" is listed as a synonym of "admonishing." So we could paraphrase part of this verse in Colossians as "teaching and encouraging one another." And

how are we to do this? With psalms and hymns and spiritual songs.

If you have any emotions at all, I'm sure they have been stirred from time to time by congregational singing. The words of the great hymns of the church are inspiring and encouraging. The music is also inspiring and encouraging. And participating with others in singing is inspiring and encouraging.

We need one another

Christ never intended us to live our Christian lives in a vacuum, isolated from one another. He intended the church to be gregarious in nature. I believe that He designed the church this way because He knew that we would need the encouragement and support of one another.

There is nothing more encouraging to a believer than a church filled with enthusiastic Christians singing and making merry in their hearts to the Lord. And it is just such a church that will attract unbelievers and minister effectively to their spiritual needs.

Furthermore, a church filled with excited and inspired people will excite and inspire any preacher. Fill your church Sunday after Sunday and you will be surprised how much your pastor's preaching will improve! A church that is half full of half awake, halfhearted Christians is not a very encouraging church to believers, unbelievers, or preachers! *Your regular attendance is important!* Through it you encourage others!

Here in northern Illinois we live in one of the migratory bird flyways. Have you ever wondered as you watched the geese fly over why they fly in a "V" formation? For years specialists in aerodynamics wondered the same thing. Then two engineers, using a wind tunnel, calibrated what happens in such a "V" formation. They learned that each goose by flapping its wings creates an upward lift for the goose behind it. When all the geese do their part in the "V" formation, the whole flock has a 71 percent greater flying range than if each bird flew alone. Each goose depends upon the others to help it reach its destination. Something else. When a goose begins to lag behind, the others honk it back into place.

Now, Brethren, let's learn from the geese. The church needs to fly in a spiritual "V" formation, "honking" (or encouraging, if you prefer) one another into steadfastness. And surely it must be at least 71 percent excited to live a faithful Christian life "flying" with the flock than going it alone!

Some missionaries in the Philippines set up a croquet game in their front yard. Several of their Filipino neighbors became interested and wanted to join in the game. The missionary explained the game and they began to play.

As the game progressed, an opportunity came for one of the players to take advantage of another by knocking that person's ball out of the court. The missionary explained the procedure, but his advice only puzzled his Filipino friend.

"Why would I want to knock his ball out of the court?" he asked.

"So you will be the one to win!" answered the missionary.

But the man only shook his head in bewilderment. You see, in a hunting and gathering society like that of the Filipino people, competition is ruled out and people survive not by competition, but by sharing in every activity.

The game continued, but no one followed the missionary's advice. When a player successfully got through the last wicket, the game was not over for him. He went back and gave aid and advice to the others. As the final player moved toward the last wicket, it was still a team effort. And, finally, when the last wicket was played, the "team" shouted happily, "We won! We won!"

The church is a team

That is how the church, the Body of Christ, should be. We're a team! We all win together!

We certainly need to make our worship services inspirational and our fellowship meaningful in order that we may all receive strength and encouragement as we share together in them. And we need to discipline ourselves to participate regularly in the services of our church so that we might take advantage of the stimulation and inspiration available there for us. Each one of us needs to learn how to communicate encouragement.

Brad Hardesty, minister of youth and music at our church,* was telling some of us that even though Rev. Virgil Meyer (a native of Mill-edgeville) now only serves part time at Ashland Theological Seminary, he continues to be a great encourager to the seminary students. According to Brad, Rev. Meyer knows how to communicate encouragement — he has learned how to communicate encouragement to different people in different ways.

Brad explained it this way: Virgil greets some people with a simple handshake; others with a double handclasp; others with a handshake and an arm clasp; some with a handshake and a pat on the back; and still others with a great big hug. But no matter which encouraging touch he thinks is appropriate, it is always accompanied by a great big smile and an encouraging word.

Touching often helps communicate encouragement. A pat on the back, a handshake, a handclasp, or even a big hug from time to time can do more to encourage a fellow believer than any words could do.

We're all roped together

Following a conquest of Mt. Everest, the highest mountain in the world, newspapers and magazines told how the daring feat was accomplished not by a single man, but by a team of men all roped together. In a similar way the "Everest of Faith" is successfully reached when believers join their hearts, wills, and desires in a common endeavor. If our church is a healthy church, when one member stumbles or falters, that member will be steadied and encouraged by the strong rope of life that binds us together in Christ.

If you are reading this article and you are a Christian, I encourage you to learn how to communicate encouragement to others. If you are reading this and you are not a Christian, I encourage you to come to the One who can help you run the race of life and who will guarantee you the victory. His name is Jesus. He's the Son of God. He's my Savior. And I encourage you to let Him become your Savior, too! [†]

*Since Rev. Solomon's death, Mr. Hardesty has become the pastor of the Mill-edgeville Brethren Church.



United States — Soviet Relations

By Harold E. Barnett, Brethren Peace Committee Member

Dr. Harold Barnett, pastor of the Hagerstown, Md., First Brethren Church, represented the Peace Committee at the "On Earth Peace" assembly in New Windsor, Md., held December 13 and 14. The theme was "US/USSR Peace Initiatives." Following are highlights of his report and evaluations.

Phil Lersch, Brethren Peace Committee Chairman

Speaker — Kenneth Kreider

Dr. Kenneth Kreider, professor at Elizabethtown College, spoke of Russia's long history of suffering in various wars as a factor in the country's behavior today. Added to this is the complexity of the Soviet Union (11 time zones, 15 official languages, 13 countries border them, only 5-10 percent of Russians are Communists, covers 1/6th of earth's land surface, more students in the USSR study English than students in the U.S. study English).

Christianity was introduced into Russia by Eastern Orthodox priests, who only translated the biblical text and not Roman and Greek classics, which describe other forms of government, such as democratic and republican forms. With models to go by such as Byzantine Emperors and Mongolian Khans, it is no surprise that they have had a despotic form of government.

Evaluation: Communists and many other Russians now know of democratic and republican forms of government, but they do not appear to be moving at all in that direction. If Dr. Kreider is trying to "excuse" the Communists' police state by this, I heartily disagree! I asked him whether or not he thought the Marxist-Leninist brand of Communism was our enemy. He said, "No," and mentioned "communism" in the Bible. But biblical "communism" was voluntary and in no way advocated violence, which is untrue of Marxist-Leninist Communism.

I feel that this is a one-sided viewpoint and appears to be a justification of Communist governments, takeovers of other nations, the police state, and thought-control policies. We need a fair presentation of the pros and cons of Communism that admits to its evils

just as we admit to the evils of capitalism, U.S. policies, etc. I cannot agree with an approach that says that by and large the U.S. is the bad guy and the USSR is the "poor, abused, and misunderstood" victim of our policies and attitudes.

Speaker — Clyde Weaver

Mr. Weaver spoke and showed slides of experiences he had while traveling 5,300 miles on the trans-Siberian railroad in the Soviet Union. He told many enjoyable human-interest stories and demonstrated what a person can do for peace in person-to-person relationships. As a marketing executive for Brethren Press, he attended bookfairs and gave small gifts, such as pins and logos for peace. If we get more economically intertwined, we would be less likely to wage war. We need to "package and sell" our American ideals, ideas, and values in a more attractive way.

In Russia religion is a very private, "vertical" affair, with no "horizontal" activity allowed. No church or Bible teaching for youth. Baptists have "house churches." Russian atheism is clear and "up front"; Americans have a more deceptive atheism. There are 100 million Christians in the Soviet Union. Weaver wants to be a "spiritual architect," building bridges between us and the Soviets. He is optimistic about our relations and has helped to get conservative publishers to have booths at bookfairs there.

Evaluation: Excellent presentation. A very practical way of exercising Christian witness without being too obvious. He would be great to have at Ashland for General Conference!

Panel Discussion

Panelists who discussed "peace initiatives" were a government agricultural attaché from Washington, the director of the Center for Improving US-Soviet Relations, a scientist, two pastors, a teacher, and a farmer. They reflected contacts they had with Russian people, some over several years of living or working with Soviets.

Some key ideas:
— Students study government-improved courses for 10 years, including

English; literacy rate is 90 percent.
— Russians have little materially, love anything American, and are concerned about poor people in U.S.
— Russian Christians cannot demonstrate their faith openly if they want to teach or receive promotions, prompting many "secret believers."
— Separate the government (which often withholds information) from the people, who are generally warm, friendly, and want peace.
— Plan peaceful visits and discussions between US/USSR farmers and scientists.
— Write letters to Soviet leaders; entertain Soviets when they visit here.
— Be objective and admit there is both good and bad in both U.S. and USSR.

Brainstorming

Participants suggested ways to improve US/USSR relations. Some general ideas were:

1. Increase number of visitors between the two countries.
 2. Use more money for Third World countries instead of for weapons.
 3. Freer immigration and emigration.
 4. Freer travel within countries by Russians/Americans.
 5. Our schools teach more Russian history, language, culture.
 6. Encourage freer religious activities.
 7. Cooperation, not competition.
 8. No war taxes.
 9. More complete U.S. history taught here.
 10. Better phone service.
 11. More language taught.
 12. Improve U.S. quality of life.
 13. Improve trade relations.
 14. Learn from one another.
 15. Disarm.
 16. Understand religious situation.
 17. More cultural exchange.
- What our country can do alone:
1. Unilateral disarm.
 2. Understand what Russia means by "rights."
 3. Have consistent immigration policy.
 4. Teach by example.
 5. Soften rhetoric.

(continued on next page)

Readers' Forum

A column in which readers can share their thoughts and views with the Brethren.

Living One Breath at a Time

Since so many continue to write and call about my condition, it seems that at this point there should be a note in the EVANGELIST.

I have interstitial pulmonary fibrosis, an irreversible, severe (in my case) disease that causes abnormal formation of fiber-like scar tissue in the lungs. Although a few things are known to cause it, there are over 150 possibilities, and in my case the cause is unknown.

I saw specialists in Sarasota, Fla., and Atlanta, Ga., and their best advice was to have an open lung biopsy, which I did on November 19. Within the next two weeks my lung collapsed twice, and pneumo-thorax surgery was performed each time. After being in the hospital one month, I was finally able to come home.

Right now I am on massive doses of Prednisone, but results at this point are not too clear. Also, side effects of

this drug can be almost as bad as the disease.

Gene has been busy caring for me, and our neighbors — the Eashes to the north and the Weidenhamers to the south — have kept us in food, along with Sarasota First Brethren.

Since the prognosis does not appear

too favorable, we would appreciate the continued prayers of the Brethren as we adjust to living not just one day at a time, but one breath at a time. We do appreciate the love and concern shown for us.

PEGGY and GENE BEEKLEY
Sarasota, Fla.

An Expression of Appreciation

The officers of the Pennsylvania District Laymen's Organization wish to take this opportunity to thank the men and women of the district for their contributions to help us meet our financial goal of \$1,500 for 1985. A special thank you to the ones we solicited the second and third time to dig a little deeper.

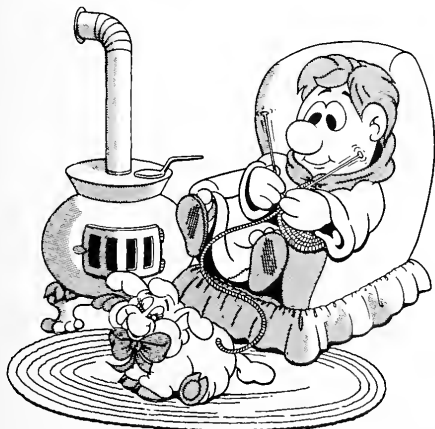
Words cannot express the deep feeling of gratitude on behalf of your officers. Setting goals is a challenge, and

meeting them is a great satisfaction. This Christian work will not go unnoticed by the great God we serve.

The distribution was as follows: \$500 to Riverside Christian Training School at Lost Creek, Kentucky; \$500 to the Pennsylvania District Mission Board; \$500 to the Camp Penial Board.

In His service,
JAMES I. MACKALL
Secretary

Christianity is . . .



Giving of Yourself

10

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2/86

United States - Soviet Relations

(continued from previous page)

6. Dismantle draft.
7. Share technology.
8. Strengthen United Nations.
9. Make contact with Christian groups in Russia.
10. Understand Orthodox churches in our country.
11. Pray.

Evaluation/Reaction: The above are generally pretty good (I do object to numbers 1., 6., and 8. in the last group), but where is any reference to preaching/teaching/distributing the word of God? Isn't the main job of the church embodied in the Great Commission? Can there be real peace until Communists believe in and accept the Prince of Peace? The Bible says, "No!" The peace Christ gives is spiritual and inward (John 14).

"In the world ye shall have tribulation: but be of good cheer; I have overcome the world." We can and should try to live at peace with Communists, but I do not believe we can be successful for many reasons — too many to discuss here. We can do as the Bible says, "... as much as lieth in you, live peacefully with all men." It takes both sides wanting peace in order to have it. The Communists want peace their own way, which is unacceptable to us. [†]

Best Christian Film of 1985

Are you looking for a film to show to your church? "Never Ashamed" was honored as the Best Film of the year at the 1985 Crown Awards, presented by the Christian Film Distributor's Association. The Edward T. McDougal film was also honored as Best Evangelistic Film and Best Youth Film, and it featured Timothy Elwell, who won Best Actor honors.

A Year of Change at Brethren Care

By Darrel Barnes
Administrator



Resident Pearl McVicker in front of the Brethren Care facility.

THIS PAST YEAR at Brethren Care in Ashland has once again been a year filled with change. The change of administrators occurred smoothly last January. Darrel Barnes served as Acting Administrator until officially appointed to the position on May 5, 1985.

Emphasis was placed on energy conservation throughout the entire year. A computerized energy management system was completed and in operation by the first of March. This unit alone has helped dramatically in the controlling of our electrical use. Additional modules were installed in the fall so that a more even distribution of baseboard heat was achieved. More energy-efficient water heaters were added to aug-

ment our hot water supply. Winter storm doors are being installed so as to minimize heat loss.

The Development Program that was started in the fall of 1984 continued throughout 1985. In addition to the list of individuals compiled and contacted, Brethren Care delivered proposals to local businesses for possible consideration. Much thought and effort has been given in prioritizing the needs of Brethren Care and in preparing the necessary proposals. The Development Program netted more than \$6,000 in 1985, and we hope to exceed this amount in 1986.

Though our census for 1985 was seriously affected by the completion and opening of another nursing

home in Ashland, Brethren Care responded to the challenge under the careful guidance of the Board of Trustees. Much appreciation is extended to the following members of the board for their many hours of dedicated service: Dr. C.J. Thomason (president), Mr. Marvin Shonkwiler (vice president), Miss Dorothy Carpenter (secretary and treasurer), Dr. L.E. Lindower, Mr. George Snyder, Dr. Glenn Clayton, and Mr. Mark Martin.

Without question, 1986 will continue to be a year of adjustments, and the assistance of the Benevolent Board, churches throughout the denomination, and supporters of Brethren Care will be greatly appreciated. [†]



Life is not dull at Brethren Care. At left, Brethren Care resident Etta Newman (waving) enjoys a ride in one of the cars that took part in an antique car show sponsored by the Brethren Care



activities department last summer. At right, residents (l. to r.) Eula Ernst, Kitty Miller, Pearl McVicker, Alta Aaron, and Etta Newman participate in an exercise activity.



Carroll County Comet photo.
Showing off the Brethren's Home new, 1986 custom van are (l. to r.) Dawn Spangler, Activity Aide; Kathryn (Kate) Weaver and Caroline Billings, residents; and Lucy Long, Social Services Director.

On the Move at the Brethren's Home

By Gene A. Geaslen, Administrator

THE RESIDENTS of both the Health Care facility and the Brethren Village apartments are "on the move" almost daily outside the campus of the Brethren's Home in Flora, Indiana. In order to transport these residents comfortably, two special vehicles have been used for the past several years.

The first of these was a new, 1972 nine-passenger van, the purchase of which was made possible by gifts from several churches and individuals late in 1971. New life was given to that van in 1979 with the addition of a hydraulic lift to accommodate wheelchairs and persons who couldn't climb the step into the van.

The second vehicle was a 40-passenger used bus that was purchased in 1976. Several of the rear seats of this bus were removed to make room for wheelchairs. In addition, the bus was recently equipped with three wheelchair "tiedowns," which were made possible by a gift from the residents' Comfort Club.

These two vehicles have made possible trips to the doctor, the bank, the grocery store, local restaurants, the senior citizens center, the Dairy

Queen, out-of-town shopping and appointments, the local fair, and other civic events.

The bus is used each year to transport our residents to special events such as the Senior Citizen Olympics, a day on the Madam Carroll riverboat, the County Pork Festival, or just for a ride in the spring to see the flowers or in the fall to see the leaves. The van is on the go almost every day taking residents to town for various appointments and for fun times at some of the local churches and civic centers.

Recently our 1972 van was replaced with a new, 1986 Ford extended van that can seat eight passengers plus two wheelchairs or a total of eleven passengers plus the driver. The van has a high top and is equipped with a hydraulic lift to handle wheelchairs. In addition, the regular passenger door has been replaced with a step-up entrance for those who can walk up steps. Many of our tall residents have been particularly pleased with the new van because they can get into it and walk around inside without hitting their heads!

The New Year is bringing some additional and exciting uses for our two special vehicles. Our resident council is already discussing some new places and events we can go to with our new van and our bus.

Certainly, our ministry to our residents has been greatly enriched by these vehicles, which have been made possible by gifts from various churches, clubs, and individuals. In fact, special gifts have made possible many of the "extras" that add so much to our residents' lives.

Therefore, we would like to take this opportunity to thank all those churches and individuals who support faithfully the work of the Benevolent Board both through their direct gifts and through their denominational giving. Your continued gifts are needed and are being put to good use by the various ministries of the Benevolent Board.

Truly, the Brethren's Home is on the move! We would invite you to visit us and see how your benevolent dollars are being put to good use. You may want to let us know when you are coming, however, so we will be sure to stay home. [†]

Stewardship of Your Benevolent Support

By George Snyder
Benevolent Board Treasurer

ONCE AGAIN your support as expressed through your prayers and gifts has enabled your Benevolent Board to meet its program commitments for 1985. This board and the many who are directly benefited by its programs extend a sincere "Thank you!" to our Brethren family.

Financial statements are highly uninteresting to most of us, but I would like to share just a few details of how your gifts were received and distributed. Here goes:

Income

- Gifts from all local congregations and individual members totaled \$14,858.

- A bequest of \$3,333 was received from the Jesse Eyman Trust, which benefits several of our boards annually. We appreciate the foresight and thoughtfulness of this family in providing for this continuing gift.

- The above items combined with interest received on reserves brought

total income to approximately \$23,500.

Distribution

- A total of \$17,234 was distributed directly to benevolences as follows:

Superannuated Ministers Fund
..... \$5,040

This pays a monthly benefit to one minister and three ministers' widows not eligible for pension plans.

The Brethren's Home, Flora, Ind. \$2,493
This is unrestricted support for use as needed.

Brethren Care of Ashland, Ohio
..... \$2,501
Also unrestricted support for use as needed.

Buckeye Apartments (Ashland)
Subsidy \$7,200
Rent reduction for residents.



- Administration and board expenses of \$4,100 were incurred for board travel, interest on outstanding notes, conference expenses, computer services and EVANGELIST publication contributions.

- The above expenses add up to \$21,334. The surplus of \$2,166 will be added to reserves, which are designated for low interest loans to care facilities at Flora or Ashland.

In Summary

- Gift support for 1985 was down by approximately 24 percent from 1984 giving.

- Direct benevolences were approximately equal to total gift income.

- Administrative and board expenses were covered by interest income.

- A slight surplus was added to the facilities loan reserves.

We sincerely appreciate your continuing support of benevolent programs and trust that board stewardship is in accord with your wishes. [f]

Please Give Generously

Dear Readers,

It has been my privilege to serve on the board of the Brethren's Home at Flora, Ind., for the last seven years. While the home at the beginning of that time was well-improved and certainly a viable operation, I feel that we have made steady progress since that time. Many physical improvements and additions have been completed and there has also been a continual upgrading in the services we render to our residents both in Brethren

Village (the apartment complex) and in the health facility.

It is the desire of the board and the administration to continue in these directions. And it is with purpose, dedication, and gratitude that I write in interest of the National Benevolent offering. Please give as generously as you possibly can, and do continue to pray for our homes and this vital ministry.

Rev. Austin Gable
President, Board of Directors
Brethren's Home of Indiana, Inc.

Religion in Review

Doug Trouten surveys significant religious news events of 1985.

South Africa. It was the year of South Africa, a year when racial tensions and inequities that had been in place for decades were suddenly at the top of the news agenda.

It probably started when South African Bishop Desmond Tutu was given a Nobel Peace Prize for urging non-violent opposition to apartheid, South Africa's government-endorsed system of racial discrimination. The prize gave Tutu a platform from which to address the world, and he did not waste the opportunity.

Tutu stopped short of calling for economic sanctions against the white minority government, but he suggested that they may be necessary often enough that the world got the general idea. Western institutions, including religious organizations, called for disinvestment.

Alan Paton, South African citizen and author of *Cry the Beloved Country*, disagreed. Paton, a foe of South Africa's racial inequities long before it was trendy, said economic sanctions would hurt the oppressed black workers more than the white minority and do more harm than good.

Jerry Falwell visited South Africa and returned with much the same message. Falwell endorsed South African President P.W. Botha as a reformer, and called Bishop Tutu "a phony" for pretending to represent the blacks of South Africa. Falwell apologized later, saying that he hadn't meant to impugn Tutu's character, but not before his tactless remark had led

some to label him a bigot and cost his organization more than \$1 million in donations. Falwell repeatedly condemned apartheid as "ungodly," and explained that he merely questioned the tactics of those who would dismantle it. But his clarified position went largely unheard.

South Africa saw much racial violence in 1985. The South African religious community banded together to urge peaceful resolution of the conflict. Tens of thousands of South Africans of all races joined in prayer Oct. 9, publicly lamenting "those sinful aspects of our national life which have led us to the present crisis."

Nicaragua

When South Africa wasn't in the headlines, Nicaragua was. President Reagan's decision to impose trade sanctions against Nicaragua's Sandinista government drew strong criticism from the Christian community.

Nicaragua became a tourist attraction of sorts, as many religious groups toured the nation to get "the real story." As in South Africa, "the real story" seemed to depend largely on who was leading the tour. Some groups returned with reports of a flourishing church and expanded human rights. Others reported government abuse. All reported atrocities, but some attributed them to Sandinista agents, others blamed the "contra" rebel opposition.

The rest of the world

South Africa and Nicaragua got most of the headlines in 1985, but by no means did those nations monopolize oppression of religious leaders.

Greece sentenced three Christian workers to prison terms for proselytism to the Protestant faith. YWAM workers in Nepal were arrested as well, charged with promoting Christianity. China arrested and sentenced Christian workers for holding meetings and distributing literature. Turkey arrested Christian workers on

similar charges. Romania imprisoned pastors and lay leaders, and bulldozed evangelical churches for "urban renewal," according to Christian Response International, a human rights group. India's high court ruled that members of "scheduled castes" (formerly called "untouchables") lose their claim to government benefits if they convert to Christianity.

Non-government forces around the world joined in persecution as well. But even though Christian workers received unkind treatment in many countries during 1985, the church remained ready to lend a hand when disaster struck. The year that saw continuing famine in Ethiopia, tragic earthquakes in Mexico, and devastating mudslides following volcanic eruptions in Colombia, also saw Christian groups spring into action to aid the victims of natural disaster.

Bright spots

Christian workers were doing good things elsewhere in the world as well. Wycliffe Bible Translators began work on their second thousand languages. It took Wycliffe 50 years to enter 1,000 languages; entering the second thousand is expected to take less than half that long. Wycliffe also closed out a country for the first time in its history during 1985; all of its work in Bolivia has been completed.

In the People's Republic of China, 100,000 Chinese Bibles and more than 60,000 Chinese New Testaments were printed with the help of the United Bible Societies.

Bible distribution had many successes during 1985. World Literature Crusade stepped up its efforts to put a Bible into every home. WLC began work many places, including a Communist government-approved program in Poland. Brazil also encouraged Bible distribution. Nearly 2.7 million Brazilian schoolchildren now have their own copy of the New Testament, thanks to a massive Scripture outreach program. Spurred by Brazilian law, which mandates Bible instruction in the classroom, the program expects to distribute 25 million Portuguese New Testaments by 1990.

Leaders of the world's three largest Christian broadcasting organizations agreed to cooperate in a plan to "blanket the planet" with gospel broadcasting by the year 2000. "We are committed to provide every man, woman, and child on earth with the opportunity to turn on their radio and hear the gospel of Jesus Christ in a language they can understand," they said.

Evangelist Billy Graham drew huge
(continued on next page)

Mr. Trouten is director of Evangelical Press News Service, editor of the Twin Cities Christian newspaper, and founder of the Christian Newspaper Association.

"Religion in Review" is a year-end editorial feature of EP News Service, which is furnished to members of the Evangelical Press Association. The article that appears here is an edited version of a longer article written by Mr. Trouten.

crowds as he toured Eastern bloc nations, including Romania and Hungary. Although Graham was hospitalized during the year for various tests and treatments, the 67-year-old evangelist showed no signs of stopping his ministry. "I don't intend to quit preaching until God retires me," he said. "And the doctors tell me I'm healthier than I've ever been."

A good year for . . .

It was a good year for Moonies. The Rev. Sun Myung Moon ended a 13-month prison sentence for tax evasion, and at a dinner held in his honor a variety of religious leaders called for President Reagan to pardon Moon. Unification Church President Mose Durst said Moon's imprisonment was the best thing that had happened to the church in years, because it generated sympathy for the church in the otherwise antagonistic Christian community.

It was a good year for Joni Eareckson Tada. Tada received various honors during the year, including being named "1985 Layperson of the Year" by the National Association of Evangelicals. Permanently paralyzed by a swimming accident, Tada has established a ministry to the handicapped, and has made a name for herself as an artist, speaker, and author.

It was also a good year for Christian musicians, and contemporary Christian music began to penetrate the secular music world. Amy Grant was criticized by some for targeting a secular audience with her music, but she also brought news of a Savior to an audience that hadn't already heard, and her album did what conventional Christian albums have not done: it produced a Top 40 single. Christian musicians DeGarmo and Key broke a different sort of barrier. Their rock video "666" became the first domestic Christian video to air on MTV, the influential cable channel.

Singer Sandi Patti was named gospel artist of the year for the second straight year at the gospel music industry's 16th annual Dove Awards. Patti also repeated for the fourth year as top female vocalist and won inspirational album of the year honors for her "Songs from the Heart." Steven Green was top male vocalist, and songwriter of the year was Michael W. Smith. Amy Grant's "Straight Ahead" was contemporary album of the year."

A bad year for . . .

It was a rough year for the Mormon Church. A letter linking Mormon founder Joseph Smith to folk magic was released during 1985. Other docu-

ments that challenge Mormon history were linked to bombings in October that killed two people and injured a third. The bombings are still under investigation.

Mormon scholar Stan Larson said he was forced to resign his position with the church after concluding that Joseph Smith copied much of his "divine revelation" from the King James Bible.

Sanctuary workers also got some bad news during 1985. Church members who had protested Reagan's Central American policies by offering refuge to illegal aliens from El Salvador and Guatemala were prosecuted for immigration violations.



Lawsuits

Although Christians are biblically leery of secular courts, all year long they were in and out of court with lawsuits as varied as the groups bringing them.

Rollen Stewart and Stephen Francis sued officials who removed signs bearing Bible verses during a football game at RFK Stadium. The 15-foot banners said, "John 3:16," and were removed by officials, even though other signs unrelated to the game were allowed, according to the suit. The suit claims discrimination based on religion.

Colorado Pastor Richard Blanche battled a city ordinance that prohibits religious activities in private homes. Blanche's small congregation meets in his home; he has been sentenced and fined for conducting the meetings.

Eleven-year-old Rebecca Higgins sued her public school after officials confiscated Bibles she had given to other students. Higgins presented a book report on the Bible, and gave copies of the New Testament to her classmates, but the Bibles were seized and the sixth-grader was told she had broken the law, according to the suit.

A Louisiana family sued their church and its pastor for \$2.5 million after the church expelled them.

Americans United for Separation of Church and State sued a bunch of people. They sued U.S. Education Secretary William Bennett for favor-

ing government aid to religious schools. They sued the Reagan administration for establishing diplomatic ties with the Vatican City.

And finally, a couple from Lowry, Minnesota, sued the Worldwide Church of God for \$5 million when the world didn't end as promised. Gilman and Gladys Anderson said they gave their farmland to the church when they were assured the world would end, but became suspicious when many years passed and the world was still here.

Supreme Court

The Supreme Court took a long, hard look at religious liberty in 1985. In a series of decisions, many of them by narrow margins, the Court described and clarified its views on religious freedom.

The Court told the city of Scarsdale, in New York, that it must accommodate citizens wishing to erect a Nativity display on public property. That decision was a 4-4 tie and set no national precedent, but affirmed previous rulings on Nativity displays.

An Alabama law that provided a daily "minute of silence" for prayer or meditation was struck down by the Court, which ruled that the Alabama Legislature should not have suggested prayer as a possible activity for the moment of silence.

The Court also invalidated a Connecticut law that protected the right of employees to take their Sabbath day off from work. The Court decided that guaranteeing a Sabbath day of rest placed an undue burden on employers and nonreligious employees.

Just before adjourning for the summer, the Court struck down systems in New York and Michigan that were providing remedial and enrichment instruction to private school students. The programs were ruled invalid because public school teachers entered private schools to provide the instruction. The Court noted that public school teachers could be influenced by the "pervasively sectarian nature of the religious schools in which they work," but left open the possibility of students traveling to "neutral sites" to receive the tax-supported aid.

The Supreme Court term begun in October of 1985 holds the promise of many more church-state decisions. The cases the Court accepted for review include: a student-led Bible study club that was denied access to school facilities made available to other student organizations; a blind man who was denied vocational education assistance because of his decision

(continued on page 17)



Family for a week: participants in the Jefferson "Live-In."

Jefferson Teen-agers Leave Home; Move Into Local Church Building

Goshen, Ind. — More than 30 young people of the Jefferson Brethren Church left home the first week of December and moved into the church.

No, they were not teen-age runaways, about whom we hear so much these days. Rather, they were participants in a church-sponsored "Live-In."

The purposes of the Live-In were to provide the young people an opportunity to strengthen relationships with one another and their counselors, a chance to improve their self-esteem, and an environment in which they could share their problems and concerns with others.

The youth settled into Blessin' Haus, just north of the main church building, with sleeping bags, food, and clothing on Sunday evening, December 1. They were joined by youth sponsors Pat and Jeryl Hochstedler, Pam and Ken Ingold, Denise and Kerry Scott, and the sponsors' children.

Throughout the following week, both the youth and their sponsors came and went from Blessin' Haus just as they would from home. In fact, they only went to their own homes if a real necessity arose, like a need for more clothes. Furthermore, the youth were encouraged to cancel all commitments outside of school during the week if possible.

After school each day, the students returned to Blessin' Haus. There time

was set aside each evening for studies, and when students completed their homework, a ping pong table, pool table, and various board games were available for entertainment. Each member of the group was also responsible at one time or another to help prepare meals or do dishes. But at 11 p.m. all activities ceased and it was lights out.



Spending a week together at the church gave the youth an opportunity to strengthen relationships, share problems, and grow in self-esteem.

Special activities were also planned throughout the week. On Tuesday evening, students and sponsors held a discussion on rock music. Wednesday evening was parents night. And on Friday night the youth were busy in the kitchen filling orders for a bake sale.

According to the youth, the Live-In was a success. Cheryl Burkey, a first-time Live-In youth, said, "I thought it was great because if you had a problem, you could really just talk to anybody and they would understand." And Ross Goebel, a three-year veteran of Jefferson Live-Ins, said, "I thought it was the best one we've had."

Rev. Kerry Scott, one of the sponsors who is also associate pastor of the Jefferson Church, agreed with the youth about the success of the week, noting that many souls were opened and many heartaches heard. "But above all," he said, "it provided a strengthening of relationships between sponsors and youth that is difficult to achieve on a one- or two-hour-a-week basis."

For other youth groups interested in trying such a venture, Rev. Scott says, "I would recommend that they not take the challenge lightly; [they must] realize that it took a large amount of preparation. However, it is not nearly so costly as going to a retreat facility, and the results are very similar. Above all it is an exhausting week for all involved!"

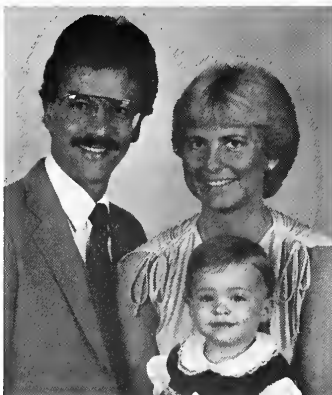
Sarasota Brethren Family Receives Greeting Card From the President

by Helen Griffith

A SUNDAY MESSAGE: This appealing little true-life story seems especially fitting for today, which is still so fresh in the new year.* It is about two young people and how their life has been anything but ordinary since their marriage eight years ago. In fact, this column mentioned it because **Timothy L. Solomon** and **Janet Hamel** were married by both their fathers. Janet is the daughter of **Dr. and Mrs. J.D. Hamel** and Tim is the son of the **Rev. and Mrs. Kenneth L. Solomon**.

The summer of '84, after touring Europe and the United States for three months with the Continental Orchestra and Singers, Tim and Jan returned home to Florida to pick up their newly adopted baby girl, **Lisa Joy**. Now, for her second Christmas, Lisa has received a memorable greeting, a Christmas card from **President and Mrs. Reagan**. This came about because Janet photographed her daughter during the speech the President gave the evening he returned from the Geneva summit. The photo included President Reagan on the TV screen, as well as Lisa applauding enthusiastically. A copy was mailed to the President with a brief letter thanking him for his efforts in making the world a safer place to live in. Soon after, surprised and pleased mama Janet had the fun of opening the greeting addressed to the Solomon family and finding it bore the presi-

*This article originally appeared in the Sunday, January 12, 1986, edition of the *Sarasota Herald-Tribune*.



Tim and Janet Solomon with daughter Lisa Joy.

dential seal and a reproduction of the Blue Room.

Most delighted of the family members was Dr. Hamel, who last year received a personal letter from the President in honor of 25 years of service at the First Brethren Church. Dr. Hamel has also received three invitations to the White House to attend presidential briefings, including one that he attended last year on Nicaragua, as a member of the National Religious Broadcasters Association.

Tim's father, the Rev. Solomon, served as a missionary for more than 22 years in South America, and now pastors the Iglesia Hispana de los Hermanos, a Spanish sister church of First Brethren.

Janet is the band director and elementary Spanish teacher at Sarasota Christian School, as well as the youth director at the First Brethren Church. For more than seven years, Tim has been an announcer/producer at Sarasota's own Christian radio station, WKZM-105.5 FM. He produces Dr. Hamel's international radio program, "The Brethren Hour," and the Rev. Solomon's international Spanish program, "Dios te Habla" (God Speaks To You). Tim is also currently working toward his B.S. degree in business administration.

Janet was the only flutist for the 40-piece orchestra when they were on tour. Tim was the business manager, photographer and lighting technician.

"We were also the tour's 'mom and dad,' serving as chaperones," Janet recalls. "The orchestra crossed the States twice by chartered bus and played in England, Belgium, Holland, West Germany and Austria."

Masontown Youth Present Live Nativity Portrayal

Masontown, Pa. — The youth of the Masontown Brethren Church participated in a live portrayal of the Nativity each evening of the week before Christmas.

Sixteen youth members took part in the portrayal of the Nativity, which was presented on the front lawn of the church. Following the two-hour display each evening, the youth went Christmas caroling throughout the community.

The good response by the community to the Nativity scene indicated that this youth activity was well appreciated.

The Advent activities of the Masontown Brethren Church concluded on Christmas Eve with the church conducting a candlelight service following the Nativity display.

— reported by Nancy Wilson

Missionary Jeanne Bobenage Returns Home From Colombia

Ashland, Ohio — Miss Jeanne Bobenage, short-term missionary to Bogotá, Colombia, returned to the United States in mid-January.

Visa difficulties and other problems caused Miss Bobenage to return to the U.S. Her future involvement in missions is uncertain at this time. Be in prayer for God's direction.

Details and first-hand reports from Jeanne will be forthcoming.



This is a copy of the picture of Lisa Joy applauding the President that Janet sent to President Reagan.

Former Argentine Pastor to Speak At Indiana District Rally Mar. 2

North Manchester, Ind. — Mr. Juan Carlos Ortiz, a native of Buenos Aires, Argentina, will be the speaker at the Indiana District Rally to be held March 2 at Cordier Auditorium in North Manchester.

"First Things First" will be the theme of the rally, which will include special music by the Indiana District Brethren Youth Choir in addition to the message by Mr. Ortiz.

Mr. Ortiz served for a number of years as pastor of El Tabernaculo de la Fe (Faith Tabernacle) in Buenos Aires, a church that enjoyed phenomenal growth during his pastoral



Juan Carlos Ortiz
South America. He has been the featured speaker at a number of denomi-

ministry. He now lives in Menlo Park, Calif., but he ministers all over the world.

He is fluent in several languages and has spoken in Africa, Asia, Australia, Europe, and both North and

national and interdenominational conferences and was also one of the speakers at the World Conference on Evangelism in Lausanne, Switzerland.

In addition, Mr. Ortiz is the author of several books, including *Disciple, Call to Discipleship, The Cry of the Human Heart*, and *Living With Jesus Today*.

Mr. Ortiz speaks and writes with shocking honesty. His unmistakable goal is to shake the foundations of the institutionalized church with love and biblical truth in order to move it to New Testament action.

The March 2 rally will begin at 6:00 p.m. A freewill offering will be taken during the service. A nursery for small children will be available at the North Manchester First Brethren Church at 407 North Sycamore Street.

Peace Committee Members Attend Recent Conferences

St. Petersburg, Fla. — General Conference Committee members Dr. Harold Barnett and Rev. Phil Lersch attended recent peace conferences.

Dr. Barnett, pastor of the Hagerstown, Md., First Brethren Church, attended the On Earth Peace Assembly at New Windsor, Md., on December 13 and 14. The theme of this conference was "US/USSR Peace Initiatives." (His report of this conference appears on page 8 of this issue.)

Rev. Lersch, chairman of the Peace Committee, attended a Presbyterian-Mennonite "Shalom Conference" Jan-

uary 10-12 at the Laurelville Mennonite Church Center in Pennsylvania. Resource leaders for this conference came from both the Anabaptist and Reformed Traditions.

In addition to attending this conference, Rev. Lersch reports that he was impressed with the attitude of Tim Maland, whose brother Don was killed and brother Mark wounded in the terrorists' shooting spree at the Rome airport in December. According to a *St. Petersburg Times* report of Maland's written plea to "potential executioners" who favor violent retaliation against the terrorists, Maland believes that international trade promises more relief than violence does.

This is not to say that Maland is soft on terrorism, for he said, "Had [I] the opportunity, I would join the firing squad for my brother's executioners. But how do we line them up against the wall?"

Maland goes on to say, "What is needed is not millions of dollars in weapons being sent to the region. What is needed is agriculture, industry and education. Only when they have a viable economic structure with a hope for the future can we hope to channel the potential terrorists into constructive rather than destructive actions. . . . Only with a viable economic structure can terrorists offer their own people more than refugee camps and starvation."

Religion in Review

(continued from page 14)

to study for Christian work; and an Air Force chaplain who was forbidden to wear the religious head covering required by his religion.

The Court also accepted abortion cases for review, and will explore the right of state governments to regulate abortion procedures.

Perhaps the main thing the Court did during 1985 was to stay alive. Faced with the prospect of having new justices appointed by Reagan, the Court — one of the oldest in the nation's history — stayed on the job. "There is a contest on, obviously," explained John Whitehead, president of the Rutherford Institute, a religious liberty organization. "There is a very liberal element in the Supreme Court that wants to stay on until Reagan goes out of office, because they fear he will appoint a conservative. For people interested in a conservative court, the

'88 elections are key."

Speaking of the '88 elections, Pat Robertson, founder of Christian Broadcasting Network and host of CBN's "700 Club," is quietly considering a run for the White House in 1988. "One of these days I may be a politician," said Robertson. "I don't know."

State of the world

The religious status of the world is changing. The number of unevangelized in the world dropped by about four percent since 1980, according to the *World Christian Encyclopedia*, but the percentage of Christians in total world population dropped by about one half of one percent as well. An estimated 27.9 percent of the world's population was still unevangelized in 1985 (1.3 billion people); Christians make up an estimated 32.4 percent of world population (1.5 billion). The encyclopedia also recorded 250,000 foreign missionaries and 3.5 million

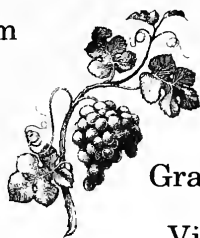
national Christian workers.

White Christians are now in the minority, according to World Evangelical Fellowship. The shift has taken place since the beginning of this century. In 1910, about six percent of all Christians lived outside Europe and North America. Today, that proportion has increased to 54 percent.

All in all . . .

All in all, 1985 was a year of struggling to maintain in a world that is becoming increasingly secular and increasingly hostile to religion; a year of unrest; a year with fewer and fewer easy answers. It was a year in which the world became more dangerous and less satisfying for lovers of peace and justice. Some of the changes the year brought were encouraging; many were threatening. As a result, the world at the end of 1985 was, in many ways, a less pleasant place to live than when the year began.

From The



Grape Vine

Mrs. Lynne Brady, wife of the pastor of the College Corner Brethren Church, was the director of a community choir performance of Handel's *Messiah* in Wabash, Ind., on Sunday, December 8. **Rev. Kevin Whitmore**, pastor of the Wabash First Brethren Church, was the tenor soloist for the performance.

Mr. and Mrs. Dale Shamp were set apart as deacon and deaconess in the Smithville, Ohio, Brethren Church during the morning worship service on January 5. **Dr. John Shultz**, dean of Ashland Theological Seminary and chairman of the Ohio District Board of Evangelists, was the speaker for the service.

Laymen of the **Bryan, Ohio, First Brethren Church** are offering a "Dial-a-Ride" service for snowy Sunday mornings this winter. Anyone who does not want to drive to Sunday services because of the bad weather can call the church after 8:45 a.m., and someone will come and pick the person up.

Pastor Dan Lawson of the Valley Brethren church (Jones Mills, Pa.) has promised that he will preach from the roof of the church building if his congregation fills the sanctuary for a Sunday morning worship service. Pastor Lawson estimates that the sanctuary will hold 150 people without adding extra seating, so has set that as the goal his people must reach.

The **Central District Brethren** will hold their annual inspirational meeting February 7 and 8 at the Ramada Inn in Davenport, Iowa. **Dr. John Shultz**, dean of Ashland Theological Seminary, will be the speaker for the conference.

Ashland College will conduct an **AC Scholar Test** on March 1 that will enable high school seniors to qualify for awards ranging from a full scholarship to \$1,000. Thirty-one awards will be made — one full scholarship (tuition, room and board), two full-tuition scholarships, and 28

awards of \$1,000. Each award is renewable for three years if the recipient continues to meet academic requirements. High school seniors who have applied to AC are eligible to take the test. For more information contact **Ashland College** at 800-882-1548 or 419-289-4142.

The **Smithville, Ohio, Brethren Church** recently bought the property next to its parking lot at a purchase price of \$23,500. The church will use the property for future expansion.

Northwest Brethren Chapel in Tucson, Ariz., celebrated its tenth anniversary as a Brethren church on Sunday, January 19, with a carry-in dinner, a time for visiting, and a special program.

Rev. Kenneth Solomon, head of the Spanish ministry of the Sarasota, Fla., First Brethren Church, is one of several area pastors who minister to

the hundreds of baseball players who come to Sarasota each year. As part of a chaplaincy program known as **Baseball Chapel, Inc.**, **Rev. Solomon** ministers particularly to the many Hispanic players who train there.

When **Vianna E. Hackett**, a member of the Calvary Brethren Church, Hampton, N.J., renewed her **EVANGELIST** subscription recently, she said that the **EVANGELIST** has been coming into her home for over 80 years.

Dr. Roberta Hestenes was recently named chairperson of the board of **World Vision International**. She is the first woman to head this board, and may be one of the first women to hold this high an office in any Christian organization.

General Conference recommended that Brethren read through the Bible in 1986. Are you? It only takes about 15 minutes per day.

In Memory

Mrs. Viola W. Curtright, 75, January 9. Charter member and deaconess of the Cheyenne Brethren Church. Services by G. Emery Hurd, pastor. **Mrs. Curtright** was the wife of **Rev. Albert Curtright** and the daughter of **Rev. and Mrs. Frank Garber**. Her parents founded the Cheyenne Brethren Church in 1945, and her father pastored the congregation until 1963. Her husband served the Carleton, Neb., Brighton Chapel, Ind., and Burlington, Ind., Brethren churches. Then in 1978 the **Curtrights** returned to Cheyenne, where **Rev. Curtright** pastored the Cheyenne Brethren Church until his retirement in 1984.

Elmer R. Hostetler, 85, January 2. Member since 1934 of the Johnstown Second Brethren Church. Services by Don Wagstaff, pastor.

Charles R. Haecker, 53, January 2. Member of the First Brethren Church of North Manchester. Services by Archie Nevins, pastor, and **Rev. Woodrow Immel**.

Zelma O. Harrington, 75, December 29. Member for 36 years of the First Brethren Church of Waterloo. Services by Lynn Mercer, pastor.

Lucia M. Moser, 78, December 27. Member for 57 years of the First Brethren Church of Waterloo. Services by Lynn Mercer, pastor.

Josephine Parcell, 69, December 26. Member of the First Brethren Church of New Paris and served as church secretary for 26 years. Services by **Robert P. Bischof**, pastor.

Mrs. Mae Johnson, 92, December 25. Member since 1911 of The Brethren Church in New Lebanon. Services by **Robert Dillard**, pastor.

Richard Poorbaugh, 62, December 25. Member of the Ashland Park Street Brethren Church. Services by **Arden E. Gilmer**, pastor.

Ruth Poteet, 93, December 24. Lifelong member of the First Brethren Church of Falls City. Services by **James L. Thomas**, pastor.

Lillian Chesley, 90, December 22. Member of the First Brethren Church of Falls City. Services by **James L. Thomas**, pastor.

Neva Hundley, 87, December 21. Member of the First Brethren Church of Flora. Services by **Alvin Grumbling**, pastor.

Mrs. Hazel Landis, 84, December 17. Member since 1918 of The Brethren Church in New Lebanon.

Ruth N. Metz, 82, November 23. Member, deaconess emeritus, and for many years **WMS** president of the St. James Brethren Church. Services by **Brian H. Moore**, pastor, and **Dr. Harold E. Barnett**.

William F. Sensenbaugh, 55, November 16. Member of the St. James Brethren Church. Services by **Brian H. Moore**, pastor.

Wayne E. Draper, 48, November 11. Member of the St. James Brethren Church. Services by **Brian H. Moore**, pastor.

Weddings

Dyanna Lamb to **Juan Kosar**, November 30, at the Waterloo First Brethren Church; **Lynn Mercer**, pastor, officiating. Bride a member of the Waterloo First Brethren Church.

Carol J. Bouldin to **Roy Guckenburg**, November 22, at the Cheyenne Brethren Church; **G. Emery Hurd**, pastor, officiating. Members of the Cheyenne Brethren Church.

Membership Growth

Roann: 2 by baptism

Cheyenne: 3 by baptism

Sarver: 1 by baptism, 2 by transfer

Waterloo: 2 by baptism, 1 by transfer

Little Crusader

Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14).

The Story of Ruth

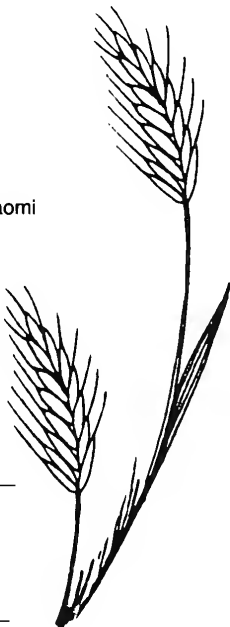
The Book of Ruth in the Old Testament is a story of love and devotion. It is a story of Ruth's loyalty and kindness to her mother-in-law, Naomi. Ruth had many fine qualities we could strive for. Think of a special way you can show kindness and love to your family and friends.



Book of Ruth Acrostic

Fill in the acrostic using words from the Book of Ruth, a beautiful love story.

1. The grain Ruth harvested (Ruth 1:22)
2. Naomi's daughter-in-law (Ruth 1:4)
3. A great deal of money (Ruth 2:1)
4. Ruth's first husband (Ruth 4:10)
5. Place to which Ruth and Naomi returned (Ruth 1:22)
6. Ruth's second husband (Ruth 4:13)
7. Ruth's great-grandson (Ruth 4:22)
8. The work Ruth did in the fields (Ruth 2:3)
9. Son of Ruth and Boaz (Ruth 4:17)
10. No food in the land (Ruth 1:1)
11. Bethlehem was in _____ (Ruth 1:1)
12. Place of Ruth's birth (Ruth 1:4)
13. Naomi's husband (Ruth 1:2)
14. Ruth became the _____ of Boaz (Ruth 4:13)



1			R			
	2		U			
3				T		
	4		H			
5				L		
		6		O		
	7			V		
	8			E		
9				D		
10				N		
	11			A		
		12		O		
13				M		
		14		I		

A Message of Love

To find the well-known words spoken by Ruth to her mother-in-law, write the letter of the alphabet that comes **after** each letter shown; z will equal an a.

"... enq vgdqd xnt fn, H vhhk fn, zmc vgdqd xnt knofd, H vhhk knofd.

"... _____, _____, _____, _____.

Xntq odnokd rgzkk ad lx odnokd, zmc xntq Fnc, lx Fnc."

_____." Ruth 1:16, NASB

A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

ROMANS: THE GOSPEL ACCORDING TO PAUL

(A study of Romans 1–8)

By Dr. Arden E. Gilmer, pastor of the Ashland Park Street Brethren Church and the 1985 General Conference Moderator.

Here is a book to:

Sharpen your understanding of the Gospel.

Lead you into a deeper life in the Spirit.

Help you become "more than conqueror" in Christ Jesus.

Some chapter titles

God's Wholehearted Servant

Consequences of Demoting God

When Slavery Is Good

Why We Have Trouble Keeping Our New

Year's Resolutions

More Than Conquerors

Romans: The Gospel According to Paul is intended for both personal reading and group study. It is divided into 13 chapters, making it suitable for a quarter's study in an adult Sunday school class. It can also be used in Sunday evening or midweek Bible studies or in a home Bible study. It is undated, so can be used at any time.

A **Teacher's Guide**, prepared by Mrs. Linda K. Beekley, provides detailed guidelines for conducting a lesson on each chapter in the textbook and also a wide variety of creative activities to use during the class period. Mrs. Beekley is a public school teacher, a Christian educator, and a member of the Ashland Park Street Brethren Church.

Price: Textbook — \$4.50

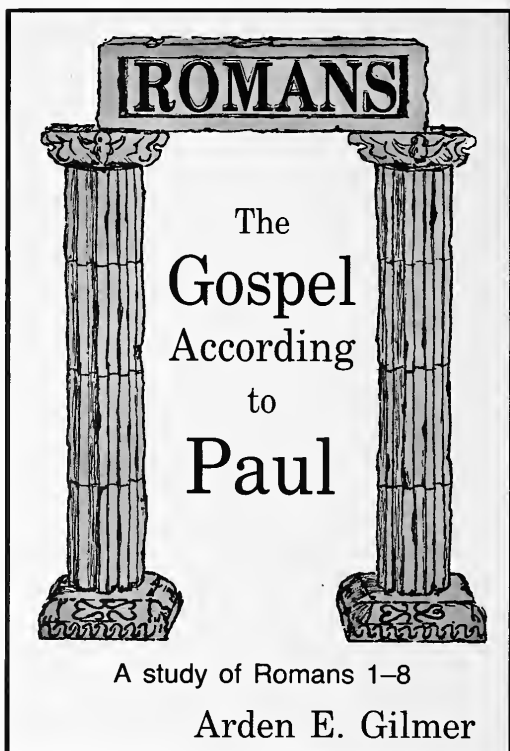
Teacher's Guide — \$3.95

(Ohio residents add 5.5% sales tax.)

Order your copy through the Sunday school order person in your church, or send your order directly to:

The Brethren Publishing Company
524 College Avenue
Ashland, OH 44805

A study of this book by Brethren people across the denomination could do much to put new life and spiritual vitality into The Brethren Church.



THE BRETHREN **Evangelist**

MARCH 1986

You seek Jesus. He is
risen! He is not here. See the place
where they laid Him.

Five Affirmations of Easter

See page 4.



the salt shaker

by Alvin Shifflett

"Stick Out Your Tongue!"

SOMEONE HAS SAID, "If the tongue were not so vital for the mastication of food and the communication of thoughts, and if it were not so securely fastened, the legal system might consider defining it as a concealed weapon and instituting a law which would forbid the use or possession of this potentially deadly and destructive instrument."

I do not believe that it is an exaggeration to say that the tongue has done more destruction in our world than nuclear weapons. "Hold the tongue!" might be a more important protest than "Ban the bomb!"

The tongue, unlike other weapons, can inflict pain that never subsides and wounds that never heal. Its dreadful discharge comes in several forms. Sometimes it comes as an untruth or a half-truth. At other times it comes as a word of criticism or faultfinding, or as an expression of dislike or prejudice. On other occasions it issues forth as a statement of doubt and discouragement, or as an utterance of name-calling or nagging.

"Somebody Talked"

An often repeated slogan during World War II was, "A slip of the lip may sink a ship." I remember seeing a picture of a South Pacific battle scene in which Marines are storming a beachhead in the face of enemy fire. Soldiers are dropping everywhere and the sand is red with blood. The picture bears a two-word caption: "Somebody Talked."

James, the half-brother of Jesus, compared the tongue's destructive potential to that of an unattended fire (Jas. 3:5). As you know, a tiny spark is all it takes to ignite a raging forest fire. In a few short hours generations of timber growth can be destroyed as the result of a careless flick of a match.



In 1871, the infamous Chicago fire was started when a cow kicked over a single lantern. One kick began a raging inferno that engulfed over 17,000 homes. James claims that the tongue in its uncontrolled state is capable of starting just such a fire. "The tongue can no man tame; it is an unruly evil, full of deadly poison" (3:8).

King Solomon said, "Death and life are in the power of the tongue: . . . (Prov. 18:21)." Once you speak in a destructive, hurtful way, you can't take back your words. They have been forever said. Can you put toothpaste back into the tube again? You may apologize for your words, but the damage has been done, the evil committed. Will Carleton expressed it this way: "Boys flying

kites haul in their white winged birds. / You can't do that way when you're flying words. / . . . / Thoughts unexpressed may sometimes fall back dead; / But God Himself can't kill them when they're said."

A mirror to the heart

The tongue is a mirror to the heart. James states that it is a "world of iniquity" that often "defiles the whole body." The words we hear rolling off the tongue reveal the true condition of the heart. Shakespeare wrote, ". . . he hath a heart as sound as a bell, and his tongue is the clapper, for what his heart thinks his tongue speaks" (Act III, Scene 2, *Much Ado About Nothing*). Socrates said, "Speak, friend, that I may see thee." Jesus said, ". . . out of the abundance of the heart the mouth speaketh" (Matt. 12:34).

The amazing thing about the tongue is that its ability to do evil is equaled by its ability to do good. For, "With the tongue we praise our Lord and Father, and with it we curse men . . . Can both fresh water and salt water flow from the same spring?" (Jas. 3:9-11, *NIV*)

In Exodus 15 we are told of the children of Israel coming to the waters of Marah. Marah means bitterness, and when the people of Israel discovered that the waters were bitter, they turned upon Moses like wild animals. Moses was told by God to throw a tree into the water. He obeyed, and the waters turned sweet.

Like the waters of Marah, our harsh bitterness can be transformed into sweetness if we look to the empty tree of Calvary. Only through Christ can we be assured of a transformed heart that will affect our words.

When you visit your physician for a medical examination, he will inevitably inspect your tongue. The color, texture, and coating of the tongue reveal much about the condition of your health. Likewise, the words which come from your tongue reveal a great deal about the condition of your heart. Perhaps our church ushers should be instructed to usher people into the cloakroom first, where they would be told to "Stick out your tongue!"

What does your tongue reveal about you? [†]

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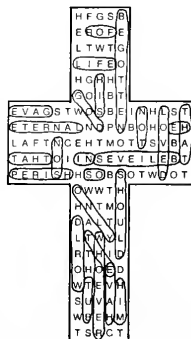
Cover

An artist's conception of the scene when an angel told Mary Magdalene, Mary the mother of James, and Salome the good news that Jesus had risen (Mk. 16:6-7). The photograph of this painting (which also appears on page 4) is by Harold M. Lambert. Cover layout by J. Howard Mack.

Answers to Little Crusader Page.

Love Search: At right. (Note: "So," "He" and "in" are each found more than once, but each word was only circled once. You may have circled a different one.

Love Fractions: "Jesus died for you."



Five Affirmations of Easter

By G. Roger Schoenhals

AS THE CURTAIN RISES on the first Easter morning, we see a handful of women winding their way to the garden tomb. They carry containers of spices and ointments. And they bear grief. Jesus, their Lord, is dead and they come to anoint His body.

Though they know that a boulder blocks the opening of the tomb, they come, hoping that somehow, someone will roll it away. When they arrive, they lift their eyes to confront the stone. What they see makes them gasp. It's gone! The door is open!

Entering, they see a young man wearing white and sitting next to a slab of rock. He speaks to the bewildered women: "Don't be alarmed." And then he delivers the first Easter sermon (see Mark 16:6-7). In that dark, hollow tomb he proclaims the five affirmations of Easter.

He lives!

The angel begins at the point of their experience. "You are looking for Jesus . . . He is not here. See the place where they laid him."* But along with the obvious, he adds something new. News heard for the first time. He tells them plainly, "He has risen!"

Three words. Three historical words. Words that form the foundation of our faith. Words of life and hope.

Every week we gather to celebrate these words and to worship the living Christ. And every year when Easter rolls around, we *really* let it

*Quotations from the Bible are from the *New International Version*.

Mr. Schoenhals is a free-lance writer who lives in Seattle, Washington.



ring. We heartily sing words such as, "Up from the grave He arose," and "He rose triumphantly, in power and majesty." We nearly yell it, "Jesus Christ lives!"

And because Jesus lives, we live. We experience the results of His atoning death. We enjoy His daily presence. And we have His immeasurable power working inside of

"Don't be alarmed. You are looking for Jesus the Nazarene, who was crucified. He has risen! He is not here. See the place where they laid him. But go, tell his disciples and Peter, 'He is going ahead of you into Galilee. There you will see him, just as he told you.'" Mark 16:6-7

us to mold us into His image and to help us win our daily battles with temptation.

He sends us out!

The second affirmation of Easter takes us outside of ourselves. Again, the angel says it plainly. "Go, tell," he exhorts. Speaking for the Lord, He gives them a mission to spread the good news.

We express our belief in the resurrection not only with our hearts, but with our feet. By sharing the Easter event with others, we fulfill the will of God.

To me, the most vivid picture of Easter is not a tourist's photograph of the garden tomb. It's the portrait John paints of Peter racing to the empty grave. We see his robes flying in the wind. We see his face — eager, excited. He runs with purpose.

Easter reminds us of our highest purpose. Life is more than eating, sleeping, working, and playing. It's even more than enjoying God's love and forgiveness. What matters most is that we take seriously His command to "Go into all the world and preach the good news to all creation" (Mk. 16:15).

Maybe we won't literally "Go tell it on the mountain," but we can dust off some other means of getting out the message. Sincerely expressing a word of concern, sharing what God has done for us, offering encouragement, performing a thoughtful deed — these are some of the ways we can make known the reality of Easter.

He goes before us!

He sends us out, but not alone. The angel told the women, "He is going ahead of you . . ." And so the third affirmation of Easter is the promise of His leadership.

The empty tomb means we can

have confidence in the future. We know that when we get to tomorrow or next year, Jesus is already there. When troubles come or tragedy strikes, Jesus knows of it beforehand. He abides both in the present and in the future.

The disciples discovered this when they were fishing on the Sea of Galilee. Jesus called from shore, telling them where to throw their nets. And then He called them to the campfire and to the breakfast He had prepared for them. Heaven will be like that. When we arrive, we will find our Host ready and waiting for us.

Jesus lives to guide us through rough seas and to lead us beside still waters. He lives to lead us in paths of righteousness. We serve a risen Shepherd!

He reveals Himself!

The angel told the women that if the disciples went to Galilee, they would see Jesus. He would reveal Himself to them. The fourth affirmation of Easter, then, is the possibility of having a personal experience with Jesus Christ. We can know Him.

After leaving the tomb, Mary of Magdala met Jesus in the garden. She thought He was a gardener. But Jesus revealed His identity to her. She saw Him as the Lord (see John 20:14-18).

And what about the two men who walked along the Emmaus road with the stranger? That evening, as He blessed the meal, their eyes were opened and they recognized Him (see Luke 24:13-35).

The risen Christ is not hiding. He desires to make Himself known to anyone who will "confess with your mouth, 'Jesus is Lord,' and believe in your heart that God raised him from the dead" (Rom. 10:9).

Easter means we can know Jesus as personal Savior and Lord. That's why a popular Easter song ends with the words, "You ask me how I know He lives? He lives within my heart."

He keeps His word!

Jesus said He would be crucified and buried and on the third day arise. He said it three times during the week prior to His death. And through His prophets, He said it repeatedly in the Old Testament.

When He rose from the dead, He proved to us He could be trusted. The angel reminded the women of this when he added the words, "just as he told you."

Easter means affirming the faithfulness of God. It means taking fresh hold on the promises of God. Promises about His help in times of temptation. Promises about His going to prepare a place for us in heaven. Promises about His return.

Friends will let us down. At times our own family will fail us. But not Jesus. We can count on Him.

When our children were young, we organized an annual Easter egg hunt. We hosted several dozen youngsters from the neighborhood. As the parents scurried around hiding the eggs in the vacant lot next door, I met with the children in a makeshift chapel in our double garage.

During those few moments with the bundled-up, rosy-cheeked children, I tried desperately to hold their attention as I told the Easter story. I showed them a brightly colored egg and attempted to draw comparisons between it and new life and the resurrection.

For some of the children, it was probably their first hearing of the Easter story. Maybe the only hearing. That's not true for most of us. We've heard it over and over.

But how good to hear it again. Five affirmations that lift us and carry us forward. Jesus lives! He sends us out! He goes before us! He reveals Himself! He keeps His word! [†]

From Complacent To Courageous Christianity

by Timothy P. Garner

DAY AFTER DAY, three times a day, on their way into the Temple to pray, they saw him. Some tossed the crippled beggar a coin; others ignored him.

On this day the two people who walked by didn't rattle the cup with a coin. They said they had no silver or gold to give. Nevertheless, they revolutionized that beggar's life.

Peter and John, we are told in Acts 3, were going to the Temple to pray. The blind beggar wanted only alms, but near the Temple gate called Beautiful, a beautiful event occurred. This man was healed.

Beautiful acts of healing

It is always beautiful to see acts of compassion performed, to see a person restored to health. Likewise, it is always beautiful to see a person "healed" from his sin. Just as Peter and John gave this man an opportunity to live a "new and improved" life, so, too, people freed from the grasp of sin can enjoy abundant living through the salvation which is found in no one else but Jesus (Acts 4:12). This salvation is a miracle too!

Let's look at the results of this miracle and the implications it has for our witness. The physician Luke relates the story in Acts 3 and 4.

The healing did for Peter and John what the plagues did for Moses — it drew attention to the messengers, and more importantly, to the message. A crowd gathered because of this healing, and most of the people in that crowd heard the message of the gospel for the first time. As a result of this miracle, Peter and

John also got the opportunity to talk to the riled religious establishment (Acts 4:1-22). The crowd responded to their message. The religious leaders (the skeptics) did not.

The skeptics sought to discredit the miracle and the miracle workers. They thought that if they could find the source of Peter and John's power (Acts 4:7), perhaps they could destroy their credibility.

Peter responded to the questioning skeptics in the power of the Spirit, which is promised to us by Jesus in John 14:26; 15:26; and in Acts 1:8. Peter told them that the power came from the resurrected one, Jesus Christ.

After hearing this answer, the skeptics, who saw their power over the people slipping away, held a mini-summit conference. They refused to accept Jesus as Lord and Savior, but they did admit to the reality of the situation. "What are we going to do with these men?" they asked. "Everybody living in Jerusalem knows they have done an outstanding miracle, and **we cannot deny it**" (Acts 4:16, *NIV*, emphasis added).

Demonstrating God's power

So what is the authenticating miracle that opens the doors to witnessing opportunities for us today? What is it about us that demonstrates the undeniable power of God in our lives?

Before answering that question, we need to note that the New Testament warns against using miracles as the means of determining the truth of a present-day messenger. The Bible warns us to beware of false prophets who will perform signs and

wonders so that even the elect are lead astray (see Matt. 24:24; Rev. 13:13; 16:14; 19:20). We are told to test the spirits by comparing the present-day "miracle" worker with the truth of Scripture (1 Jn. 4:1).

Modern-day miracles

So how *do* we gain an audience? How *do* we get people to listen to the message of salvation? We do so by two means that I consider modern-day miracles.

The first of these is our personal salvation experience. Deliverance from mankind's greatest enemy, his sinful self, is our most outstanding miracle. Our old nature, the selfish person, must be replaced with our greatest ally, the self-giving self.

Peter and John, on their way to pray, could have passed by the beggar. But religion for them wasn't merely ritual. They had moved from a self-serving faith to a self-giving one, from a complacent faith to a courageous one. For them, ministry was as important as worship.

The complacent Christian would have walked by the beggar, who symbolizes those in the world who need help, hope, and salvation. The complacent Christian is content with taking part in the religious exercises of worship, Bible study, and prayer. The complacent Christian is content to talk about reaching the lost without ever getting out and calling others to Christ. Peter and John got out of the pew (if they had one to begin with) and into the needs of people. A complacent Christian, on the other hand, is like a ship in dry dock, not being used in the task for which he was created.

To become a Christian is to be

"For effective evangelism to take place, the individual Christian and the church body must show the world the miracle of conversion, of transformation, of selfishness giving way to service."

called to have courage. The Christian has been healed or is in the process of being healed from the sins of self-indulgence, self-pity, negative emotions of all kinds, materialism, pride, self-gratification. One of the healings which authenticates our message today is our courage to stand up and tell the world how Christ has improved our lives. We must move from complacency to courage, from selfishness to service. Do they know that we are Christians by our love?

The second authenticating miracle of our age occurs in the church body. In spite of its sins and failures, the church remains the only organization on earth whose sole purpose is to glorify God. This second miracle happens when the church shows the world that being saved means people can live, love, and learn together. In a day of mistrust, deception, and despair, what greater miracle could we show the world than trust, truth, and hope.

Earning the right to be heard

When we attract the world with this miracle, we earn the right to tell them the gospel message. The church must show the world the miracle of unity; not uniformity, but unity in the midst of diversity, forgiveness in the midst of transgression, acceptance in the midst of failure, love in the midst of sin.

The complacent church just sits and prays for revival and a visitation from God. The complacent church stews in the pews for others to come up to its level of spiritual maturity. But the courageous church serves the local community in loving obedience to Christ. The courageous church spends more money on others than on itself. For effective evangelism to take place, the individual Christian and the church body must show the world the miracle of conversion, of transformation, of selfishness giving way to service.

Peter and John provide us a model

of individuals proclaiming the Good News courageously in the face of possible penalty. Their church (Acts 4:23 ff.) supported them with prayer, but prayer was supplemented by practice.

What else do we learn from Peter and John in this evangelistic encounter? Look at Acts 4:18 and 19. Upon being commanded not to speak or teach in the name of Jesus, Peter and John set forth two principles.

Who's in control?

First, they said to the religious rulers, "You decide whether God wants us to obey you instead of him" (Acts 4:19, *TLB*). The issue they raise here is control or lordship. Whoever controls us is our lord. Will we allow the crowd, friends, family, neighbors to control our witness? Or will we "hold unswervingly to the hope we profess, for he who promised is faithful" (Heb. 10:23, *NIV*)?

Rebecca Pipert says:

Christianity isn't a narcotic that dulls you into obedience. It involves battle — it's excruciating to give up control. But that is why we must not feel despair if we are struggling. To struggle does not mean we are incorrigible. It means we are *alive*!

A disciple says [to God], "I hear you. It's the nuttiest thing I ever heard of. It's risky. I'll look like a fool, but I'll do it. Because my life is no longer committed to doing my thing but your thing." Heaven will not be filled with innocent people, running around saying, "Oh, was there another way? I guess I never noticed." Rather they will say, "You bet there were other options that begged to control me. By God's grace and my struggle, Jesus is my Lord."^{*}

It is a struggle to keep Christ as Lord. But obedience is not an option in courageous Christianity. Are you allowing Christ to control you?

In their reply to the religious leaders, Peter and John set forth a

^{*}Rebecca M. Pippert, *Out of the Saltshaker* (InterVarsity Press, 1979), p. 64.

second principle about our witness. They said, "For we cannot help speaking about what we have seen and heard" (Acts 4:20, *NIV*). "We just can't keep our mouths shut," they said. Salvation is found in no one else (Acts 4:12). There is no one else who deserves the attention that Christ deserves.

What is the last big event in your life that you just couldn't stop talking about? My congregation tells me that after the birth of my first child, Adam, I worked a baby illustration into nearly every sermon for weeks. Adam's birth was exciting. It was fresh. It was an experience that was very real to me.

I remember last summer walking into a bar for the second time in my life. I went there as part of a class on evangelism. My purpose in going was to listen to people. I heard needy people talk. I saw in the faces and heard in the comments of the two with whom I talked their need for love, hope, and support. I saw their need for Christ. It was an event that I couldn't stop talking about. It was an event that challenged my complacency.

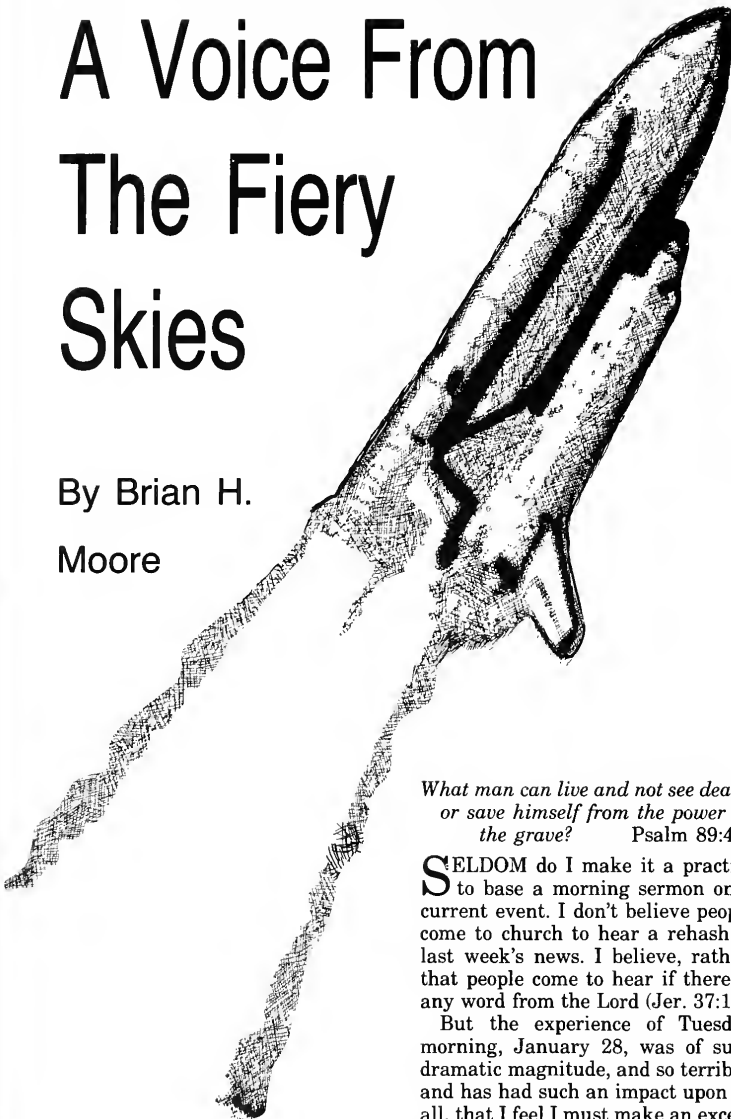
We've a story to tell

We've a story to tell to the world. It is an old, old story in many respects, but we must keep it alive by sharing it with new hearers. We must share the experience of our personal miracle — receiving Christ as Lord. We must keep faith fresh by demonstrating the miracle of loving and serving one another. And we must live in obedience to the lordship of Christ.

When we do these things, Christ becomes someone about whom we just can't, under any circumstances, stop talking. If our experience of Christ is kept that real in our lives, then others will conclude, as they did about Peter and John, that this is something "we cannot deny." This, then, is the challenge to move from complacent to courageous Christianity. [†]

A Voice From The Fiery Skies

By Brian H.
Moore



A sermon preached on
the Sunday following the
tragedy of the space
shuttle Challenger.

*What man can live and not see death,
or save himself from the power of
the grave? Psalm 89:48**

SELDOM do I make it a practice to base a morning sermon on a current event. I don't believe people come to church to hear a rehash of last week's news. I believe, rather, that people come to hear if there is any word from the Lord (Jer. 37:17).

But the experience of Tuesday morning, January 28, was of such dramatic magnitude, and so terrible, and has had such an impact upon us all, that I feel I must make an exception to my general policy regarding the relationship of current events to sermons. Not since the assassination of President John F. Kennedy in November 1963 have we faced such a national tragedy. Oh, there have been other tragedies, to be sure, and

*Bible quotations, unless otherwise noted, are from the *New International Version*.

Rev. Moore is pastor of the St. James, Maryland, Brethren Church.

many of them have claimed more lives than this one. But this tragedy has gripped our nation's heart like nothing for many years has done. We have been shaken as a people, and we have proceeded to do a great deal of soul-searching.

A time for soul-searching

And we *ought* to do a great deal of soul-searching! I am not primarily referring to the questions that are being asked about the future of the space program, such as, "Should the space program continue?" or, "Should we rely more on robotics than on manned flights?" Nor am I referring to the questions about economic and financial priorities that inevitably surface at a time like this; i.e., "Why do we spend these billions for space exploration when we have such crying needs right here on earth — unemployment, poverty, illiteracy, etc.?" Our soul-search may well include these questions, but they ought to go much deeper than this.

The time for such soul-searching seems right, I believe, primarily because of the unusual staging this twenty-fifth space shuttle flight received. This was the first flight to include "an ordinary citizen." This intensified the drama and the adventure and, proportionately, the tragedy.

Christa McAuliffe represented us — any of us — for most of us are "ordinary citizens." Because of Christa's involvement in Main-street, USA, where most of us live, millions of school children were watching this shuttle launch on television or even outdoors along the Florida coast. In the aftermath, the trauma was so great that many children were given psychological counseling to help them through the initial stages of grief and distress.

Some eleven thousand people applied to be in the place Christa McAuliffe occupied. I'm sure that after the explosion all of them did a great deal of soul-searching, thinking, "That might have been me!"

In the midst of our soul-searching, do we hear a voice? Let me immediately state that I am not supposing that what I say is the exact equivalent of the voice of God! I quickly grow impatient with those individuals who suddenly assume the place of God when a tragedy like this occurs, as if they knew exactly what God intended by it all.

I cannot be so presumptuous as to claim to know all God might be saying to us just now. But I can venture a guess or two. I come in the spirit of Mordecai, when he asked Esther, "Who knows but that you have come to royal position for such a time as this?" (Est. 4:14).

"Who do you think you are?"

It seems to me, then, that the voice from the fiery skies might be asking us, "*Who do you think you are?*" By that I do not mean to criticize the space program as a whole, and I certainly don't refer to those seven who were aboard that ill-fated flight. I'm thinking more widely than that. I'm thinking of our seemingly unrestrained self-confidence and self-sufficiency as a nation.

Oh, we know we have some truly difficult problems, like the national debt or both ends of the spectrum of crime and punishment. But we seem to approach these and other problems with the assumed total competency of man. Philosophically, we believe we can solve any problem given enough time, money, and research.

"Something needs to bring this nation to its knees. The Challenger tragedy will not likely do this, but it has brought us to tears."

I'm not against optimism in the scientific pursuit, nor am I against confidence and determination in these endeavors. But I do believe that the voice from this tragedy's fiery skies would criticize our philosophy of autonomous man, man on his own, man without a professed need for God. That voice seems to be reminding us all that "All men are like grass . . ." (Isa. 40:6).

Something needs to bring this nation to its knees. The Challenger tragedy will not likely do this, but it

has brought us to tears. They are tears of sadness and tears of frustration. And I hope there are some tears of repentance among them as well. For unless we repent, we too will all perish (cf. Lk. 13:3)!

"We really are one with our fellowman."

The voice from the fiery skies seems to be saying something else, something very positive: "*We really are one with our fellowman.*" Old John Donne had it right so many years ago when he spoke those immortal words:

No man is an island, entire of itself; . . . any man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee.

Steve McAuliffe recognized this when he said to the American people, "I wish I could comfort you like you have comforted me." NASA employees expressed their unity, their team-like spirit, even though they might not have known the individuals involved. And it seems just now we all feel a certain kinship with them. Thousands of people die every day, and we are not affected unless we are close to them in some way. But something like this reminds us of our basic oneness.

As a consequence, this tragedy has brought out the best in human nature: people have bonded together in love, concern, grief, and prayer. Our national response — the memorial service for the astronauts, the spirit that even now occupies the hearts of us all — reminds us that all is not lost in this great land of ours. Isn't it interesting how all the evolutionary teaching that would have us believe we are merely advanced animals, and all the behavioristic teaching that claims that our responses are all chemical and conditional (thus destroying personal choice and personal dignity) are quickly forgotten in the face of an experience like this?

In times like these we know in our hearts that life is valuable and that we are much more than a result of a chemical accident in some prehistoric era. We are reminded again that we are made in the image of God, and even though that image is tarnished and blemished, its reality

shines through in the face of this experience.

Finally, the voice from the fiery skies invites us to consider again the Gospel of Jesus Christ. Two questions have been asked throughout the centuries of human history. One form of these questions can be found in Psalm 89, verse 48:

1. What man can live and not see death?

Of course, the answer is, no man. No man can escape the inevitability of death. Experience alone is convincing enough. We know of only two people in human history who lived without ever experiencing death; both of them are in the Bible. But surely Enoch and Elijah cannot serve to encourage anyone to believe that *he or she* will not see death. For the greatest certainty about life is that we shall all die. We don't like to think about this, nor should we be unduly preoccupied with it. But we cannot escape its reality and its certainty. A woman of Tekoa once came to King David with these words, "We must needs die [certainty], and are as water spilt on the ground, which cannot be gathered up again [finality]; neither doth God respect any person [universality] . . ." (II Sam. 14:14, KJV).

"... this tragedy has brought out the best in human nature: people have bonded together in love, concern, grief, and prayer."

But there is another side to this matter. The psalmist's words beg for the New Testament solution. They are a cry for the gospel. And did not Jesus say, "I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die" (Jn. 11:25-26)? And didn't He also say, ". . . whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life" (Jn. 5:24)?

The queries of the psalmist and the cries of people's hearts everywhere have been answered in Jesus Christ! They have been answered, of course, on a different plane. Physical

(continued on next page)

New Discoveries in Love

By Tom Brohm

OUR SOCIETY misunderstands the meaning of love. Not only our society, but each one of us seems to have an innate misunderstanding of love.

For example, when we say, "I love your new outfit," or "I love baseball," we are demonstrating our misunderstanding of genuine love. We are guilty of confusing love with feelings of enjoyment or pleasure.

Now perhaps this confusion is only a problem of semantics. But it is possible to cheapen the meaning of love when we use the word in this manner. After all, how can we use the same word to express our feelings about a car and for God? Certainly one's love for God is not the same as one's love for one's car — at least we hope not!

Another misunderstanding of love is the concept of loving in degrees, as if we could love another and at

the same time hold back part of our love. We cannot hold back part of our love for another, for if we do we are not loving at all.

Perhaps this is best illustrated by the common approach to loving others: "I love him/her only a little bit." How can we love only a little bit? If we intentionally withhold any love, then we have become guilty of not loving at all.

Love must be given in completeness. Love cannot be sliced, diced, or shredded. The instant that love is processed in this manner, it ceases to be love and becomes self-entered manipulation. Love cannot be given away in an attempt to custom fit its qualities to our egos. In order for love to be given, love must be given as a whole. Love cannot stay true to form and be given in part.

Neither is love given once for all. It is not like rustproofing your car once, which will last for the lifetime of your vehicle. Love is more like fuel. It needs to be replenished as we

travel through life. No one can make it through life on only one tankful of love.

One can only love to the depth to which one has experienced love. The key is to love to the full extent of your capacity *right now*. Whatever the quantity, a little or a lot, is not important. Love is not measured in degrees; love is given in completeness or love is not given. When our capacity for love increases, so too should our giving of love increase.

Look at God's love for us as demonstrated by Christ's death. Upon acceptance of His sacrifice, we experience God's love. And yet, as we mature in knowing God, we discover new depths of that love.

Although God gave all His love through Christ, we are constantly becoming aware of new aspects of His love. His love is also constantly being given to us. His was not a once-for-all gift, but rather an ongoing love gift. It is because of this that Søren Kierkegaard could say:

The one who truly loves does not love once for all. Nor does one use a part of one's love, and then again another part. For to change it into small coins is not to use it rightly. No, one loves with all of one's love. It is wholly present in each expression. One continues to give it away as a whole and yet . . . keeps it intact as a whole in one's heart. [†]

Mr. Brohm is a student at Ashland Theological Seminary.

Voice From the Fiery Skies

(continued from previous page)

death is still our universal lot. But a window on death has been opened; light is shining through! There is life that is more real and substantial than death. While, on the one hand, no man can live and not see death, on the other hand, *anyone* can live and never die! Anyone can pass from death to life in and through and because of Jesus Christ!

2. What man can save himself from the power of the grave?

From one point of view, no one can save himself from the power of the grave. We may take every precautionary health measure: eat properly, exercise properly, rest properly, deal with stress properly, have the best doctors and the finest medical assistance, technology and formulae. But ultimately, these alone or together cannot keep us forever "fit for

life. These cannot break the power of the grave.

And yet, while no man can save himself from the power of the grave, the Good News is that *anyone* can be saved from the long-range power of death! That is exactly what the Apostle Paul is rejoicing about in I Corinthians 15:

"Death has been swallowed up in victory!"

"Where, O death, is your victory?"

Where, O grave, is your sting?"
(vv. 54-55)

"Thanks be to God! He gives us the victory through our Lord Jesus Christ," who died and rose again (v. 57)! No one can save himself from the power of the grave, but Jesus Christ "is able to save completely those who come to God through him" (Heb. 7:25).

One effect of this space-venture tragedy is that people are talking about death all across our land: in

the cities and streets, astronauts in interviews, neighbors over a cup of coffee, friends at the restaurant. In considering our mortality, let us also consider our immortality.

In 1862 an explosion in a coal mine in England killed over 200 miners. On that occasion, Charles Spurgeon offered this prayer, which seems appropriate for such a time as this:

Oh, Father of thy people, send forth thy Holy Spirit in richer abundance, that by this solemn chastisement higher ends may be answered than merely attracting our thoughts to our latter end. Oh! may hearts be broken, may eyes be made to weep for sin, may follies be renounced, may Christ be accepted, and may spiritual life be given as the result of temporal death of [those] who now sleep in their untimely graves. . . .

Through Jesus Christ, our Lord. Amen. [†]

Readers' Forum

A column in which readers can share their thoughts and views with the Brethren.

Hold On, Brethren!

Just a few years ago a young lady exuberantly burst across the finish line at the prestigious Boston Marathon in what seemed to be a dramatic upset victory. But the victory was short-lived and turned into humiliation and banishment for the woman when it was discovered that she had taken the subway, cutting off half the course, to achieve her goal.

To all those who have run a race of any distance, you know that it is those who stay on the course in a marathon and finish the race who are the victors. The one the newspapers call the "winner" is only the one who completed the course first.

The Scriptures say that there is "a crown of glory" (a winner's wreath) awaiting all of us who run the course that God has laid before us in this life. Therefore, the Scriptures exhort us in many places to "hold on" or "hold fast."

This Greek word means "with endurance be the victor."

Brethren, in our desire to grow in the knowledge of our Lord, Jesus Christ, let us run the course. Let us be determined to take no shortcuts to obtain the prize that has been set before us. Let us "hold on."

Primarily, let us "hold on" to confidence. This is something the Jews saw in Peter and John: "Now as they observed the confidence of Peter and John, and understood that they were uneducated and untrained men, they were marveling, and began to recognize them as having been with Jesus" (Acts 4:13, *NASB*, emphasis added).

Notice how they gained this confidence — it came from "having been with Jesus." Today, the world offers us a shortcut. It is called "self-confidence." It sounds deceptively the same; but it will remove your eyes from Jesus and off the course.

Confidence is a must if we are to boldly proclaim the gospel. But it is not a confidence in the flesh (Phil. 3:3). It is confidence in the Lord. The temptation to be the direc-

tors of our own salvation and/or revival is evident by the multitude of self-help books and programs available in our communities. Our strength is not in self-improvement, but in walking humbly before our Lord.

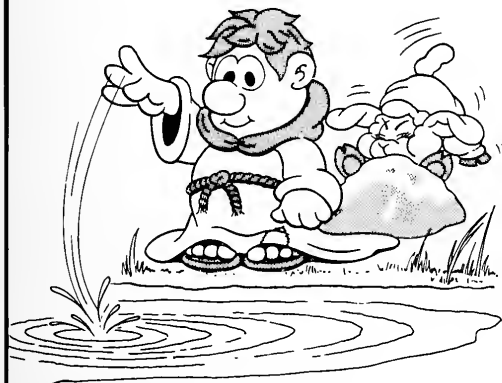
The writer of Hebrews said, "... but Christ was faithful as a Son over His house whose house we are, if we hold fast our confidence and the boast of our hope firm until the end" (Heb. 3:6, *NASB*, emphasis added).

We have been called to a race. Our confidence is that the Director of this race has laid out the course; He has run the course first and best; and He now promises never to leave us if we stay on the course. There is a victory celebration at His Father's house awaiting the finishers! Let us hold fast to the One who is our salvation.

"I am coming quickly; hold fast what you have, in order that no one take your crown. He who overcomes, I will make him a pillar in the temple of My God, and he will not go out from it any more; and I will write upon him the name of My God, and the name of the city of My God, the new Jerusalem, which comes down out of heaven from My God, and My new name. He who has an ear, let him hear what the Spirit says to the churches" (Rev. 3:11-13, *NASB*, emphasis added).

REV. DONALD SNELL
North Liberty, Ind.

Christianity is . . .



One Pebble, Many Ripples

11

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3/86

Reading It Through In '86

The February EVANGELIST mentions that General Conference recommends reading the Bible through in 1986. Since my stroke and no left fields in either eye, I have not tackled [reading the Bible through] but once.

However, I have Good News Publishers' "Today

With God," which is really super for checking the chapters and books you have read. When the Bicentennial was celebrated [in 1976], I purchased a *Giant Print Bible* from Regal Publishers, and happily I'm on my way.

WADENA WERTZ
Conemaugh, Pa.

If you planned to read the Bible through in 1986 and haven't gotten started yet, it's not too late to begin. Or if you began and got sidetracked, you can pick up and continue where you left off. By reading an extra chapter some days, you can still read it through in 1986. Or, if necessary, you can finish in 1987.

The Editor

Brethren World Missions . . .

Another Overview



by James R. Black

IN A MEETING I recently attended, I made the statement, "I'll not subject you to another detailed missionary report." The statement was received with a round of applause from the gathered Brethren. Now the applause was in jest (essentially), but it did serve as a reminder that the same old statistics stated in the same old way are not particularly exciting. Agreeing with this premise, I submit another overview, one that is positive and which should therefore be of encouragement to you.

God is at work among the **India** Brethren. We rejoice in the healing of the Prasanth Kumar family following the terrible van accident. We give thanks for the sale of the proposed clinic site in Visak. The money realized from this sale is making possible a number of benefits for the church in India, including several new prayer chapels. We rejoice over the news of new converts and the growth of the church. And we pray for safety and direction for Prasanth and Nirmala as they proceed with plans to be in the U.S. this year.

In **Malaysia**, the work is difficult and progress is slow. But Malaysian Director David Loi reports that they are beginning work in a new area of Johor Bahru. We rejoice in the birth of the Lois' daughter and that Jenny is in better health. We receive with thanksgiving the reports of baptisms in Penang, where David Chew is pastoring. We continue to pray for

national recognition of The Brethren Church in Malaysia, and this may become a reality when the Johor Bahru congregation moves into the home presently being constructed for the Loi family.

Colombia continues to cause real trial in ministry. The Logans are hard at work and are praising God for His provision of another residence. We rejoice in better health for Mark, Chantal, and the children. We offer praise for the growing outreach of SERVICOM in Bogotá and Medellín, and for the influence of Brethren workers in this beautiful but dangerous country. We are grateful that our people were not injured in the 1985 volcano eruption just a few miles from them. We are thankful, as well, for the ministry of Jeanne Bobenage in Bogotá. She had to struggle with language and culture, but was faithful to the expectations of the Missionary Board for short-term service. Visa problems made necessary an earlier return to the U.S. than we would have liked, but we praise God for her ministry.

Argentina always seems to be a source of encouragement to the North American Brethren. It was good to have the Aspinalls and Allen Baer in the U.S. for a time. Ray and Marilyn were here for a few extra weeks in order to attend classes to enhance their ministry. We are

thankful for their return to Argentina for another term. This year we anticipate the arrival in the U.S. of the Bill Winter family. It will be good to see them. Bill should have some exciting reports to share concerning the evangelistic thrust in Argentina. We do praise God for touching their lives and for their positive response to His "Go ye." And we are very thankful for the Argentine Church, for its leadership, and its missionary vision.

The **Mexico** report is last for no special reason beyond the fact that Mexico is the most familiar and the closest to us. But what a mission field! It is reported that at least 18 million people live in Mexico City, and we do have Brethren work there. We are thankful for Juan and María Miranda and their work in this vast country. We are grateful for the Arregins and for Pastor Ruiz and his family. We give thanks to God for permitting The Brethren Church to witness in Mexico. And we are thankful that the devastating earthquake did not destroy the Brethren work.

More could be said. But I end the report with a word of thanks to each one of you who has prayerfully and sacrificially supported the work of Brethren Missions. A balanced budget is projected for 1986 . . . and your continued support is urgent.

End of report . . . Thank you. [†]

Rev. Black is Executive Director of the Missionary Board of The Brethren Church.



Reasons to Praise God in Malaysia

by David Loi

AS WE STEP into 1986, we have much for which to praise and thank God. We praise Him especially for protecting our family and for His constant provision.

In our Christmas letter, we mentioned the family musical night we held in early December. Later that month the children of our two new families, the Lings and Tans, took part in our annual caroling party by playing violin. Counting Stephen, we had five children playing the violin that night.

We visited four families and a restaurant owned by one of these families on Christmas Eve. We wished all of the customers a Merry Christmas, and I read part of the Christmas story from the Bible to them. The joy of that night was carried over to our Christmas morning service, as we once again enjoyed the music of these young violinists. Praise the Lord, these children are now regularly attending our Sunday school!

December proved to be a very busy month for us. On December 16, I took Stephen and four other junior youths to Penang for my administrative visit. The weather was quite hot, and we were used to very rainy conditions. Three of us became ill and needed to see a doctor before returning to Johor Baru. In spite of

David and Jenny Loi with son Stephen and daughter Rebecca, born August 8, 1985.



this and the many problems confronting the Penang Brethren Church, I saw some wonderful things that God has been doing there.

Ong Joo San, where our church in Penang is located, is notorious for its gangs and drug addicts. Last October, a gang of about 15 youths who called themselves "Snakes" spent a lot of time in front of our church building. They were selling drugs, and some of the young people who came to our Friday evening youth meeting were afraid. This was especially true of the girls who came on their motorcycles. If the "Snakes" had continued to hang out in this area, it would probably have been necessary to discontinue our youth meetings, and our other meetings would have been affected as well. But the Brethren prayed about this situation and put it into God's hands. Soon the "Snakes" were fighting among themselves, and they eventually left the area. Thank God for answered prayer.

In Malaysia, inflation is high and many people are out of work. Two of

our young people in Penang had been looking for work for a long time. Then, with Rev. David Chew's help, they were able to get jobs at a Baptist bookstore. This is an ideal place for them to serve the Lord. They are very grateful and praise God for this opportunity.

Overall, we are very pleased with the work in Penang. Recently a Baptist minister told us that their church had spent more than ten years trying to establish a work in the Ong Joo San area without success. The Brethren Mission has been there for six years, and the work continues to grow. We thank God for this blessing.

When I returned to Johor Baru on December 21, I was sorry to hear that brother Seow Kiah-Guan had been involved in a motorcycle accident just a few days earlier. It was a very serious accident, and his left leg had to be amputated. We visited him several times and constantly prayed for him. He passed away on December 28.

Brother Seow had attended both our Wednesday Bible study and our Sunday service. During this time we were able to minister to his girlfriend, Miss Ying Seow-Ling. She is now attending our Wednesday Bible study regularly and has been to a few Sunday services. We thank God for the opportunity to serve Him during these times of sorrow.

Finally, Jenny and I would like to thank you on behalf of all the Brethren here in Malaysia for your keen interest in the mission work here. Please continue to support us in your daily prayers for our Christian ministry. [†]



Youth meetings like the one above in Ong Joo San were jeopardized by a gang that called itself "Snakes." But the Brethren prayed, and soon the "Snakes" left the area.



India: Ministry Overview

by Rev. K. Prasanth Kumar

THE MINISTRY in Rajahmundry and in the Visakhapatnam area are harmoniously blended into the mainstream of the Brethren Ministry in India. Baptized membership reached a total of 2,076 by the end of December.

The annual Brethren convention was held January 18-19, 1985, in Visakhapatnam. We had some gifted speakers from the Bible College of Madras and the Christian College of Guntur. The youth program and women's meeting were the highlights of the convention. Around-the-clock prayers for the three days of the convention were the key to the spiritual awakening needed here.

We could see a great spiritual stirring during the Brethren Youth Festival celebrated April 28 in Rajahmundry and June 2 in Visakhapatnam. Approximately 1,100 people attended the meeting at Rajahmundry, which was held at the public auditorium. A revival message was followed by a film, *The Burning Hell*. During the meeting at Visakhapatnam, it was a real joy to see and hear the youth joining together in the Lord's presence to sing praises to Him. I gave the inaugural

message, and the evening concluded with a film on the life of Christ.

The entire church here is involved in evangelism through Sunday school, worship, midweek Bible study, Friday fasting and prayer, Saturday women's meetings, and youth and sisterhood meetings.

We tried to make the most of our two Christian holidays, Easter and Christmas. The forty-day Lenten cottage prayer meetings opened new doors to take the gospel to many non-Christians.

The sisterhood, youth, and women's groups made Christmas more meaningful this past year in Rajahmundry. The birth of Christ was beautifully presented through a Christmas pageant by the sisterhood, and all of the youth did a wonderful job singing carols. The church was packed with both Christians and non-Christians.

On December 24 I took my son Sudhir to Visakhapatnam to celebrate Christmas with the Brethren there. Then we returned to Rajahmundry early on Christmas day so that we could participate in the special Christmas program at the public auditorium that night. It was highlighted with special music and

a film on the birth of Christ and God's love. Again, many non-Christians attended the program.

Our ongoing ministries are many and varied. We have had many training sessions like the one held December 8 and 9 for the laymen in the Rajahmundry area. They were spiritually blessed by this training program. Last January, after quite a period of inactivity, we started giving Bible training to ten village preachers in the Brethren Bible Institute.

To help eliminate the high illiteracy rate in this country, we are conducting 31 adult literacy classes. We are also able to publish our own magazine, called *Suvarthikudu* in Telugu.

Hunger and malnutrition are conditions of everyday life here. So 30 poor and needy boys are provided food, education, and better living conditions in the Brethren Orphanage. We also have been rendering medical aid to the poor and sick in the rural and urban areas through our mobile clinic and the Brethren Mission Hospital in Rajahmundry.

The free sewing schools at Rajahmundry and Visakhapatnam provide job training for the poor and destitute. Similarly, a number of young people are receiving training at the typewriting school, to provide them the technical skill to support themselves.

Under the self-employment program we have provided four bicycles to four unemployed rural people, and they have found work. Through this program we have also given sewing machines to several poor housewives after providing them sewing training, so that they can support their starving families. We also distribute clothing, utensils, blankets, multi-vitamins, milk, food, and other similar items during our medical visits to the villages.

During this year we also built
(continued on page 16)



Providing medicine for the sick and food and clothing for the needy is an important part of the total ministry of Brethren missions in India.



Colombia: Memories of 1985

by Chantal Logan

SEVERAL TRAGIC EVENTS marked the end of 1985 in Colombia, all of which made headlines in newspapers around the globe. The takeover of the Palace of Justice in Bogotá revealed to the world the increasing political violence in this country. Then the eruption of the volcano *el Ruiz* killed tens of thousands of people and left many more homeless and bewildered.

Now, with the dawn of 1986, the people are looking for any ray of hope as the volcano continues to rumble and the morning newspapers bring daily reports of victims of violence from the preceding night.

In the midst of uncertainty and confusion, of sorrow and despair, we cannot but remember the words of hope that Christ brought to the world when He began His ministry:

The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor.

Luke 4:18-19, NIV

More than ever this message of good news needs to be preached here. It is with full awareness of our

limitations and shortcomings that we have been trying to be part of this great proclamation.

We know from your letters and phone calls that you have been concerned about our safety. To those of you who have faithfully prayed for our protection, we can assure you that your prayers have been answered.

During the initial phase of the takeover of the Palace of Justice, Mark was only about six blocks away, taking care of some banking business. When he finished there, he had an errand that would have taken him within two blocks of the shooting. Instead, he went the other direction back to his office, where he heard the news of what he had just missed.

In the case of the volcano's eruption, Mark's original travel plans would have put him in the area affected by the mud avalanche on the day of the tragedy. But at the last minute he made a change of plans.

Shortly before Christmas, two of the schools where our children study received threats. There were two bomb scares at Lawrence's school, but nothing came of them. The children were sent home for an early vacation, which, of course, made them happy.

I should add to this list that since returning to Colombia, we have not been robbed, mugged, or involved in a traffic accident. Quite a record for the Logan family! Keep up your praying; it's working!

We know that our safety is not your only concern. The advance of the work here is very much on your mind. We asked many of you to pray for the program "Explo '85," organized by Campus Crusade. SERVICOM, with Mark as its director, was in charge of the sound system, the video recording, and other technical needs.

Mark spent a lot of time preparing for this event, which lasted from December 16-31. He and the entire SERVICOM team put in long days in order to provide the best service possible for the more than one thousand people who came from all over Colombia to be trained for evangelism. Their efforts were rewarded, for SERVICOM won recognition for its professional work not only from the Christian community, but also from secular organizations such as the national TV network, whose technicians backed up their work throughout the week.

My main responsibilities during this time was to house an extra five

(continued on next page)



A river outside Bogotá was the site of four baptisms in October. Above left, Pastor Darío Tobón baptizes one of the four. Above



right, the four — John Mark Logan, Lawrence Logan, and a Colombian couple — with Pastor Tobón (l.) and Mark Logan (r.).

people, drive everyone around, keep the church functioning, and translate for a French-speaking African pastor, who spoke to the group via satellite. When it was all over, we went camping for several days in a beautiful national park, where horses, donkeys, and llamas kept us company. It was refreshing!

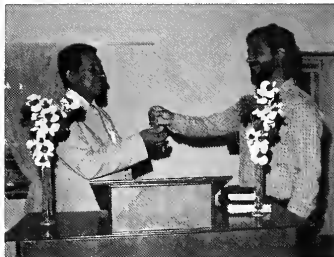
Our greatest challenge here has not been **SERVICOM**, but the planting of a church in Bogotá. Mark still feels uncomfortable with this aspect of the work, but here again your prayers are bearing fruit. During one glorious weekend last October, four people were baptized in a river outside Bogotá, two children were dedicated, one young lady accepted the Lord as her Savior, and fifteen of us took part in a Communion service. Since then, we have started a new work in an apartment complex where two of the church members live.

At Christmas time, one of the ladies initiated a special program with the children and did a great job. It was wonderful to watch without being involved.

But to me, the most exciting thing about the church are the prayer meetings. We keep a record of our prayer requests, and I am still amazed at the Lord's faithfulness in answering them week after week. The church of Bogotá is built on faith, and God has been honoring our trust in Him. We continue to be

aware of the great potential for growth here in Bogotá, but feel the lack of trained people to plant and nurture a church.

Mark still makes regular trips to Medellín to participate in board meetings and to encourage the national leaders.



Henry Hernandez (r.) presents keys to Pastor Luis Mendoza during the dedication of the Campo Valdéz Church in Medellín.

Perhaps the biggest accomplishment of the national church this past year was the completion of the building program for the church of Campo Valdés. It is the only property the national church owns, and it really needed repairs and remodeling. A Christian architect offered his services to draw the plans free of charge. Now the sanctuary can seat over two hundred people.

The inauguration of this building was held in November, at the time of our General Conference. Nelson Mendoza organized a special music

program that featured the first cello of the Medellín symphony orchestra, a tenor from the polyphonic choir, and the United Evangelical choir of Medellín. For those of us who traveled from Bogotá, it was an event to remember.

So our memories of 1985 are varied, but the two tragedies stand out in our minds. It is hard to assess the far-reaching consequences of both. Many foresee turmoil on the political scene, which could bring another round of persecution for the church. We all know that for the many victims of the volcano, the road back to a normal and meaningful life is going to be long and hazardous.

So when we look at the panorama of Colombia today, our hearts are heavy. But we are also aware that this difficult time has made the people more receptive to the message of the gospel. So for us the words written many years ago in Matthew take on new meaning:

When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, "The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field."

Matthew 9:36-38, NIV

This is our feeling, and this is also our prayer. [†]

India: Ministry Overview

(continued from page 14)

three church buildings and four prayer houses in villages with potential Brethren congregations. They were all dedicated to the Lord's service and are being used regularly.

We praise and thank our good Lord for His unfailing, guiding hand in our ministry and in our lives. Our grateful thanks to all the Brethren for their letters of love and their prayers when we met with the auto accident last August while returning home after ministering in the Visakhapatnam area. In that accident our senior evangelist, Rev. K. Agamanarao, died, and everyone in our family was injured. It was really amazing to experience the presence of the never-failing hand of our Lord in such a dreadful accident. [†]



One of the three church buildings constructed in 1985 nears completion. This building was dedicated on December 27, 1985.

Five-Thousand-Year-Old Homes Uncovered in Jerusalem

by Leora Frucht

Jerusalem — During the final days of one of Israel's most dramatic digs, archaeologists at the ancient City of David announced the discovery of what are considered to be the oldest houses in Jerusalem. Dating back 5,000 years, the three houses were built a full 2,000 years before King David conquered the city that would become his capital.

"The whole story of this complicated city starts with these buildings," says Dr. Yigal Shilo of the Hebrew University of Jerusalem, who heads the City of David excavations. "From these buildings to you and me today is one continuous line of settlement spanning 5,000 years."

The sparse, rectangular buildings, each with a single bench propped up against a wall, are typical of the style of houses from that time. They belong to what archaeologists call the proto-urban phase, in which settlements all over Canaan (ancient Israel) were undergoing a transition from semi-nomadic villages to fortified cities. Until now, archaeologists have uncovered very little evidence from this

important period, which marks the beginning of the first cities in ancient Israel. The discovery of the houses brings the City of David excavations to a climactic ending.

"After eight years of excavations, we went down from the Islamic to the Christian, Greek, Israelite, and Canaanite levels, and here," says Shilo, standing over one of the 5,000-year-old houses, "we came to what James Michener called 'the source' in his book — the starting point of everything."

Cult figures, flutes, toilets

Since the dig began in 1978, a team of 13 archaeologists led by Shilo, along with over 100 volunteers from all over the world, have been setting out daily to comb a steep one-acre area on the eastern slope of the Kidron Valley slightly south of the Temple Mount. While its steepness made digging extremely difficult, it is precisely because of its awkward angle that this part of the City of David was spared for archaeologists — no modern builder had bothered to construct over the site.

The location enabled the team to uncover 25 layers of settlements ranging from the fourth millennium B.C. to the Middle Ages. With the thousands of artifacts they unearthed, archaeologists, assisted by geologists, physicists, zoologists, and even musicologists, have been able to piece together a vivid picture of each era.

The abundance of fertility figures and cult objects found so close to the Temple makes the biblical accounts of the wrath of the prophets understandable. As for the more mundane habits of the Israelites, a number of stone structures found above what seem to be cesspits probably represent the first version of the modern-day toilet.

Other finds include the charred arrowheads of the attacking Babylonians, flutes carved from the bones of cows' hind legs, and a large collection of clay bullae — official government seals — which list many of the names mentioned in the Bible, including the name of one well-known royal scribe who lived around the 6th century B.C.

Another source

"In Jerusalem, finding the source means finding both the starting point of everything and the water," says Shilo, explaining how David chose the site along the Kidron Valley because of its proximity to the waters of the Gihon Spring. And probably David's most impressive legacy is the under-

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Above, the oldest houses in Jerusalem were discovered when archaeologists dug to the bottom of the city wall (where the archaeologist is standing) and found the ruins of the 5,000-year-old homes sitting on bedrock below. (Photo courtesy of City of David Archaeological Project.) At right, visitors to the City of David excavations can now pass through part of the intricate underground water system built in King David's time. (Photo: R. Milon.)





Exterior (above) and sanctuary (r.) of Lathrop's new building.



Lathrop Brethren Church Dedicates New Building

Lathrop, Calif. — Super Bowl Sunday (January 26) was also a super Sunday for the Lathrop Brethren Church, for on that day the congregation dedicated its new worship/educational facility, bringing a 22-year dream to reality.

The day included a fellowship hour at 9:30 a.m., a service of worship at 10:30, a carry-in dinner, and the dedication service at 2:00 p.m.

Former pastor Rev. Buck Garrett, now pastor of the Dutchtown (Indiana) Brethren Church, delivered the message during the morning worship service. Special music for the service was presented by Dr. Tony Albertoni. Attendance was 275.

Another former pastor, Rev. Ken-

neth Sullivan, now pastor of the Canton (Ohio) Trinity Brethren Church, was the speaker for the afternoon dedication service. Rev. James Sluss, current pastor of the Lathrop congregation, led the litany of dedication and offered the dedicatory prayer.

Others participating in the service included Lathrop member Chuck Poindexter; Rev. William Anderson, pastor of the Northgate (Manteca, Calif.) Brethren Church; Rev. Richard Boyd, pastor of the Stockton (Calif.) Brethren Church; and Rev. Buck Garrett. Dr. Albertoni again presented special music, and Mrs. Vivian Mullins was the organist and Mrs. Gail Smith the pianist for the service.

The initial planning for this build-

ing was begun in 1964, when the Lathrop congregation discussed the possibility of purchasing a building site. It was 12 years before a suitable location was found and purchased (in January 1976), and another seven years before ground was broken (April 1981) for the new building. The actual construction took nearly another five years, with the members of the congregation doing much of the work themselves.

The new 12,000-square-foot wood-frame structure includes a sanctuary, fellowship hall, office and classroom space, and kitchen and storage facilities.

A crowd of 335 was present for the dedication of the new building. In addition to those pastors taking part in the services, former pastors Rev. Dan Milligan and Rev. Robert Madoski also attended the dedication.

Leader in Black-Church Studies to Speak at ATS Ministry Conference April 9-11

Ashland, Ohio — Dr. Henry H. Mitchell, dean of Virginia Union University School of Theology, will be the speaker for the Ministry Conference to be held April 9-11 at Ashland Theological Seminary.

The theme of the conference, which is planned for pastors and ATS alumni, will be "Preaching: Faith and Wholeness."

Dr. Mitchell became dean of Virginia Union University School of Theology in August 1982. During his 3½ years there, enrollment has increased by more than 50 percent.

Before going to Virginia, Dr. Mitchell served for eight years as founding director of the Ecumenical Center for Black Church Studies in Los Angeles. Prior to that he was the first Martin

Luther King, Jr., Memorial Professor of Black Church Studies at Colgate Rochester Divinity School-Bexley Hall-Crozer Theological Seminary of Rochester, New York.

He is the author of numerous articles and four books, including *Black Preaching*, and his most recent, *Soul Theology: The Heart of American Black Culture*.

Dr. Mitchell will bring messages at the seminary in Ashland on Wednes-



Dr. Henry H. Mitchell

day, April 9, at 10:30 a.m. and 1:30 p.m., and on Thursday and Friday at 10:30 a.m. He will also speak at the Cleveland Center on Thursday at 3:30 p.m.

The cost to attend the three-day conference is \$25.00, or \$12.00 for one day. Graduate credit is available to any student or pastor so desiring.

The annual Alumni/Pastors Banquet will be held in conjunction with the conference on Wednesday evening at 6:30 in the Ashland College Claremont Room. The cost is \$7.00.

For more information or to register for the Ministry Conference, contact Ashland Theological Seminary, 910 Center Street, Ashland, OH 44805 (phone 419-289-4142). Payment must accompany reservations.

Maurertown Marks Centennial Year With Various Special Activities

Maurertown, Va. — The Maurertown Brethren Church celebrated its one-hundredth birthday on March 24, 1985, with a centennial worship service, a dinner, and an afternoon program.

Dr. Fred Finks, a son of the congregation who is now vice-president of Ashland Theological Seminary, was the speaker for the centennial worship service. Former pastors Robert Hoffman, Doc Shank, and Kent Bennett, as well as Pat Velanzon, a son of the congregation who now pastors the Bethel, Va., Brethren Church, shared reflections during the afternoon program.

In addition, the afternoon service featured special music and a display of photos and other items depicting the history of the church. A quilt designed and quilted by the WMS commemorating the history of the church was also on exhibit.

Several other special activities also took place during the centennial year. In June, a dinner was given to honor the 39 people who have been members of the Maurertown Brethren Church for 50 or more years. The 1985 high

school graduates were also given recognition during this dinner.

On October 20, an Old Fashioned Day was observed. The worship service that morning was conducted much like a service of 100 years ago, with laymen taking part. Clothes like those worn a century ago were also the "fashion" of the day. Some of the older, traditional hymns of the church were used during this service, as well as at other times throughout the year.



The October Communion was likewise held in the old fashioned way, with kerosene lamps lighting the tables and people dressed in old fashioned clothes. The service also included a meal like those eaten by the Brethren of old.

Nineteen new members were added to the Maurertown Church during its centennial year — 10 by baptism and 9 by transfer. Rev. Richard Craver is pastor of the congregation.

— reported by Virginia Stultz



Maurertown's Sunday school superintendent Alvin Vance (left photo) and church moderator Jack Gaines, with wife Nancy, are all dressed up for Old Fashioned Day.

5000-Year-Old Homes

(continued from page 17)

ground system he built to channel and store the precious spring water — which served as Jerusalem's only source of water right up until the 20th century.

The system was devised to ensure that in times of siege, Jerusalemites would not be cut off from their source of water, which lay outside the city walls. To this end, David had a 100-foot horizontal tunnel dug underneath the city, leading to a natural vertical shaft 42 feet long. The spring water flowed through another short horizontal tunnel into the bottom of this vertical shaft, which served as a well. The Israelites could approach it from the horizontal tunnel inside the city and end up standing above the shaft, from where they could then fetch their water. According to biblical accounts, David is said to have conquered Jerusalem from the Jebusite inhabitants by penetrating the horizontal water tunnel that led from the spring directly into the city. David's enemies would find it impossible to do the same because of the vertical shaft they

would have to ascend in order to penetrate the city.

Even without encountering enemy resistance, ascending the shaft was a major feat for modern-day archaeologists. A team of mining engineers was called upon to blast through the shaft, which had become covered with refuse since it was first discovered by archaeologist Charles Warren in 1867. A team of alpinists with elaborate climbing gear then scaled the shaft, which has come to be known as Warren's Shaft after its discoverer.

Open to sightseers

Today, visitors can walk through the 3,000-year-old underground tunnel leading to the shaft. There, if it is quiet, they can still hear the spring waters of the Gihon flowing below, as they did in David's time.

The underground water system was later extended in Solomon's time to form the pool of Shiloah, and then again during the reign of Hezekiah (around the end of the eighth century B.C.) to form the 1,500-foot long "Hezekiah's Tunnel," which is still intact today.

It is the earliest section of the water

system which David built that now forms part of the recently-opened archaeological park in the City of David. In addition to Warren's Shaft, the park incorporates the northern section of the excavations known as Area G. Many of the most outstanding finds of the last eight years can be viewed in this area. There is an imposing 55-foot high stepped structure — the equivalent of a six-story building — that served as the retaining wall for David's citadel. (Archaeologists believe the citadel itself was long ago destroyed.)

Beneath this Israelite structure, one goes even deeper into the past to find the thick walls that belonged to a Canaanite citadel, which David probably destroyed when he conquered the city. And above, two razed buildings dated to the Babylonian conquest of 586 B.C. attest to the tragic end of the city David founded.

Eventually the southern section of the excavations, known as Area E, will also be included in the archaeological park. Then visitors will also be able to see the 5,000-year-old houses that mark the beginning of Jerusalem as a city. [†]

Shipshewana Retreat Acquires Land; Launches "Friends of Camp" Program

Shipshewana, Ind. — Thirteen lots were recently added to the Brethren Retreat Center at Lake Shipshewana and a new program has been launched by the Board of Directors of the retreat called "Friends of the Camp."

The 13 lots were purchased by the Board of Directors of the Brethren Conference of Indiana last November. Three of the lots are located southwest of the Laymen's Lodge and are the proposed site for a future maintenance facility. The remaining ten lots are near the lake and will be used for recreational and camp programming activities.

The total purchase price of the 13 lots was \$6,000.

The purpose of the "Friends of the Camp" promotion is to raise additional money to fund capital improvements and program developments that the camp board has been planning as part of its five-year goals for the retreat center. These goals include new playground equipment, upgrading the program to offer new opportunities to the camper, and raising the standards of the camping program.

Persons who become "Friends of the Camp" will be known by various terms, depending on the amount of support they give. The classifications include "Scouts" (persons who give \$10 per month or \$120 per year), "Path Finders" (\$20/month, \$240/year), "Pass Detectors" (\$30/month, \$360/year), "Trail Blazers" (\$50/month, \$600/year), "Explorers" (\$1000 or more/year).

All "Friends of the Camp" will receive a monthly mailing of camp news, and "Friends" in the various categories will receive other expressions of appreciation, such as banquet tickets or camp scholarships.

There is even a "Friends of the Camp" classification for youth. Children who give two dollars to four dollars per month will be known as "Junior Scouts" and will be given a free camp T-shirt.

Roanoke, Ind., First Brethren Church Dedicates New Allen Organ in January

Roanoke, Ind. — The Roanoke First Brethren Church dedicated a new organ on Sunday, January 12.

The organ, an Allen Digital Computer Organ, system 520, replaces one which had served the Roanoke congregation for 34 years. The new organ's greater capabilities will be much appreciated by the three gifted organists of the Roanoke Church — Lorena Zent, Sharon Williams, and Theresa Judy.

The dedication service included a recital on the new organ by Scott Schindler, 24, a graduate student in music at Fort Wayne Bible College and organist at the Blackhawk Baptist Church in Fort Wayne. Approximately 65 members and friends of the Roanoke Brethren Church were present for the service of dedication.

The cost of the Allen Organ, which

was purchased from the Fred Myers Piano and Organ Company, was \$10,450. It was paid for with money received as gifts and from two special offerings — one taken at Homecoming on November 3 and the other at the dedication on January 12. The organ was completely paid for the week following the dedication service.

The old organ, which was still usable, was given to the Meadow Crest Brethren Church of Fort Wayne. It was moved from Roanoke to the Meadow Crest Church by Fred Myers free of charge.

— reported by Kayleen Bowker

World Relief Board Offers Scholarships To Attenders of Transcultural Seminar

St. Petersburg, Fla. — The World Relief Board is offering four \$250-scholarships to Brethren persons interested in attending the 1986 Transcultural Seminar June 1-13 at Eastern Mennonite College in Harrisonburg, Va.

Members of the Mt. Olive Brethren Church, located near Harrisonburg,

have also offered to provide housing for any Brethren person who attends the seminar.

The purpose of the Transcultural Seminar is to prepare people for overseas service by helping them understand cultural differences and how these differences affect the way a person conducts himself and relates to others while living in another country. The seminar also seeks to help students and professionals test their interest in international Christian development.

The resource people for this year's seminar will include overseas workers with experience in Africa, Central America, South America, India, and Southeast Asia. They will deal with education, agriculture, nutrition, medicine, and general development needs and applications.

The registration fee for the seminar is \$405. It can be taken for college or seminary credit.

Anyone interested in more information about this seminar and the World Relief Board scholarships should call Erica Weidenhamer, World Relief Board secretary, at 813-545-2173.

Cheyenne Pastor Receives Commendation From Laramie Co. Sheriff's Department

Cheyenne, Wyo. — Rev. Emery Hurd, pastor of the Cheyenne Brethren Church, received a letter of commendation and a certificate of appreciation from the Laramie County Sheriff's Department January 7 for his service as a sheriff's chaplain.

Chaplain Hurd was commended for his active participation in the performance of his duties, his exemplary job as training co-ordinator, and his overall contribution to the chaplaincy program.

Rev. Hurd has been a member of the Chaplain Corps for approximately two years and has been involved in numerous calls ranging from family disturbances to death notifications. He is also the training coordinator for chaplains and works directly with the training officer of the Sheriff's Department.

"It has been a tremendous experience being a chaplain and to be able to see the needs and problems some people have which the average person never sees or knows about," Rev. Hurd said. "It has been a good training experience for me and has and will make me a better minister and pastor in this community."

— reported by Alice M. Tharp



The present church building of the Flora, Ind., First Brethren Church.

Flora First Brethren Celebrates 100th Anniversary February 2nd

Flora, Ind. — The First Brethren Church of Flora celebrated its 100th anniversary on Sunday, February 2, with a special morning worship service followed by a noon fellowship meal.

Instead of the usual sermon by Pastor Alvin Grumbling during the worship service, members and guests were given an opportunity to reminisce and to tell what the church has meant to

them over the years. Special music for the service was presented by the Hathaways, a mixed quartet from Delphi, Ind. Attendance was 119.

Ninety people stayed for the meal following the service, which was served at tables decorated as they might have been 100 years ago, with kerosene lamps and lanterns. Some of the women wore dust caps or bonnets

and dresses like those that would have been worn at the time of the founding of the church.

The First Brethren Church of Flora was organized February 1, 1886, by Benjamin H. Flora. The first church building was started October 5, 1886, and the first service was held in it on January 8, 1887. By 1889 the congregation had 75 members.

The original building was enlarged and remodeled in 1909 and served the congregation until March 1917, by which time it was too small. It was sold at public auction and moved several blocks away, where it later burned.

The present building was built on the original site, with the laying of the cornerstone taking place on June 30, 1917. Four women who were members then are still living — Gladys Whetstone, Carrie Zinn, Bessie Yunker, and June Musselman. The last two were present for the 100th anniversary celebration on February 2.

Over the years the church building has been redecorated and remodeled on various occasions, most recently in 1980 when the flat roof was replaced with a peaked roof and the building was redecorated.

Rev. Alvin Grumbling has pastored the congregation since 1976. Membership at the end of 1985 was 115. Eleven men from the congregation have entered the gospel ministry.

The church plans a larger celebration in September with a week of revival services, homecoming and rally day, and a centennial Communion service.

— reported by June Musselman

Church and Church School Workers Honored During "Leadership Sunday" at Hagerstown

Hagerstown, Md. — Mrs. Margaret Greene and Mrs. Ruth Stoddard received special recognition when "Leadership Sunday" was observed January 12 by the First Brethren Church of Hagerstown.

In recognition of her two years as church school superintendent, Mrs. Greene received a certificate of appreciation, presented by the current superintendent, Mrs. Doris Barnett.

Mrs. Greene, in turn, presented a certificate and a plaque to Mrs. Ruth Stoddard in recognition of her 48 years of service in the nursery-cradle roll department of the church school. Mrs. Stoddard was also honored as Christian Educator of 1985 in the Hagerstown First Brethren Church.

Other leaders in the Hagerstown church and church school were honored during a luncheon that was served in the fellowship hall following the morning worship service.



Mrs. Margaret Green (l.) presents a plaque to Mrs. Ruth Stoddard in recognition of her 48 years of service in the nursery-cradle roll department of the Hagerstown church school.

County Line Brethren Enjoy Super Bowl Sunday Together

Lakeville, Ind. — Rather than making people choose between watching the Super Bowl or coming to evening church on Super Bowl Sunday, the County Line Brethren Church gave them an opportunity to do both.

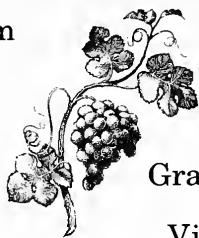
Two television sets, a recorder, a VCR, and lawn chairs were set up in the church fellowship hall. Plenty of refreshments were also brought in.

Before the game, the County Line Brethren joined together for a period of devotions. Then they enjoyed a time of fun and fellowship with one another as they watched the Chicago Bears trounce the New England Patriots.

Children who were not interested in the Super Bowl played games or watched movies.

— reported by Virginia King

From The



Grape Vine

Rev. James R. Black, executive director of the Missionary Board of The Brethren Church, returned safely from a three-week administrative visit to Colombia and Argentina on Saturday, February 22.

Mr. Brad Hardesty, the new pastor of the Milledgeville, Ill., Brethren

Church, and his wife **Jan** were the center of the congregation's attention on Saturday, February 1. While the two WMS circles were hosting a brunch and baby shower at the church for Mrs. Hardesty, the men were helping their pastor move the Hardestys' household goods from their former home in Milledgeville to the parsonage. The baby, which is due this month (March), will be the Hardestys' first.

John Broseus, moderator of the Newark, Ohio, Brethren Church and president of the church's Laymen's group, was featured in an article that appeared January 26 in the Newark *Advocate*. Mr. Broseus is a patrolman for the Newark Police Department, and the article, entitled "While others sleep, police stand watch," told about the rewards and hardships he experiences working the night shift.

In Memory

Rev. Virgil E. Meyer, 70, former assistant to the dean of Ashland Theological Seminary, died unexpectedly on February 14 following an apparent heart attack.

Born January 14, 1916, in Rock Falls, Ill., Virgil became a member of the Milledgeville Brethren Church as a young person and later attended Ashland College and Ashland Theological Seminary. He served Brethren pastorates in Gratis, Ohio; Waterloo, Iowa; and Nappanee, Ind.; before being called in 1956 to become director of religious affairs at Ashland College. He served in this position until 1972, when he was named assistant to the dean at the seminary. He officially retired from this position in 1979 but continued to serve the seminary as campus minister on a part time basis. Rev. Meyer was particularly known for his warm handshakes and his expressions of encouragement to others.

He was married June 27, 1942, to Marjorie A. Heath. They were the parents of two daughters and one son.

Memorial services were held for Rev. Meyer on February 17 at the Ashland Park Street Brethren Church, with Dr. Arden Gilmer officiating, assisted by Drs. Glenn L. Clayton, Joseph R. Shultz, Fred Finks, and Chaplain Eugene Beekley.

In recognition of Rev. Meyer's outstanding achievement and his impact on the lives of innumerable students for the ministry, Ashland Theological Seminary has established the Virgil E. Meyer Scholarship. This will be a permanent endow-



ment scholarship that will be awarded each year. Individuals desiring to contribute to this scholarship may send their gifts to Ashland Theological Seminary, 910 Center Street, Ashland, OH 44805.

Ruth Naomi Hagenbuch, 76, February 18. Member of the Williamstown First Brethren Church. Services by W. St. Clair Benshoff, pastor. Mrs. Hagenbuch was the wife of Elder George Hagenbuch of Williamstown and the daughter of the late Elder S.E. Christiansen, remembered by many Brethren as the pastor of the Mt. Olivet Brethren Church of Georgetown, Del.

Mrs. Mary Louise Goard, 73, February 14. Member of the Ashland Park Street Brethren Church. Services in Tennessee.

Otis "Toby" Clayton, 86, February 12. Member of the Gretna Brethren Church. Services by James F. Black, pastor.

Mrs. Avis Deets, 92, January 29. Member of the Milledgeville Brethren Church. Services by Brad Hardesty, pastor.

Melvin L. Heeter, 90, January 24. Member of the North Manchester First Brethren Church. Services by Archie Nevins, pastor, and Rev. Larry Fourman.

Roy O. Zellers, 90, January 20. Member of the North Manchester First Brethren Church. Services by Archie Nevins, pastor, and Rev. Richard Craig.

Clifford Bowser, 80, January 16. Member for 62 years of The Brethren Church in New Lebanon. Services by Robert Dillard, pastor, and John Tipton.

Milford K. Brinegar, 71, January 15. Lifelong member of the Carleton, Nebr., Brethren Church. Services by Rev. John Tubbs and Rev. James Thomas. Mr. Brinegar served on the Ashland College Board of Trustees for 24 years and for many years on the national Missionary Board of The Brethren Church. He was also a member of the Midwest District Mission Board for a number of years and served that board as chairman and as treasurer.

The "Deacon Flocks" of the Gretna Brethren Church, near Bellefontaine, Ohio, met in "Flock Gatherings" for fellowship and encouragement on Saturday evening, February 15, with approximately 70 people taking part. The congregation is divided into five "flocks" of 14 families each, with a deacon couple in charge of each flock. The "Flock Gatherings" were so successful that similar gatherings are planned for October 18.

The Milledgeville, Ill., Brethren Church honored its Sunday school teachers during the morning worship service on Sunday, February 2. Recognized for having taught Sunday school the longest were Mrs. Lucille Woessner (60 years), and Mrs. Woessner's sister, Mrs. Alberta Wilkinson (56 years). The church's newest teacher is Karl Harmon (one year).

W. Odessa Alexander, 85, January 14. Member for over 50 years of the Bethlehem Brethren Church and an officer in the senior WMS. Services by Pat Velanzon, pastor.

Mrs. Eunice V. Thomas, 82, January 8. Member of the Linwood Brethren Church. Services by Rev. Jerald Radcliff and Rev. Doc Shank. Mrs. Thomas was the mother of Dolores Keplinger (wife of Rev. Robert Keplinger).

Leland F. Walker, 69, January 8. Member of the Berlin Brethren Church. Services by Ralph E. Mills, pastor.

Roger Coleman, 58, November 30. Member of the Milledgeville Brethren Church. Services by Brad Hardesty, pastor.

Myrtle Kalifut, 73, November 18. Member of the Masontown Brethren Church. Services by Robert O. Byler, pastor.

Goldenaires

Mr. and Mrs. Neal VanDiepenbos, 50th, January 17. Friends of the New Paris First Brethren Church.

Rev. and Mrs. Hays K. Logan, 60th, January 9. Members of the Linwood Brethren Church.

Weddings

Lana Angel to Rod Powell, January 25, at The Brethren Church in New Lebanon; Robert Dillard, pastor, officiating. Groom a member of The Brethren Church in New Lebanon.

Carolyn Jean Davis to Bruce Balsega, October 26, at the Masontown Brethren Church; Robert O. Byler, pastor, officiating. Bride a member of the Masontown Brethren Church.

Membership Growth

Teegarden: 5 by baptism

Linwood: 2 by baptism, 8 by transfer

New Lebanon: 1 by baptism, 2 by transfer

Little Crusader

Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14).



THE WONDER OF THE CROSS

The Easter season brings us to the wonder of the cross. God sent His son to that cross because He loves you, your neighbors . . . the whole world. John 3:16 helps us understand the love of God. God gave us His best gift, His only Son, Jesus Christ, to save us from our sins and to give us eternal life.

Love Search

All the words in John 3:16 are included in this "Love Search." Find and circle them.

"For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life."

John 3:16



Answers on page 3.

Love Fractions

Write the fraction of each word on the line next to it. Then use those letters to spell out the message on the lines at the bottom of the page. Example: $\frac{2}{3}$ of cat = ca.

- (1) $\frac{2}{4}$ of jets = _____ (4) $\frac{3}{4}$ of diet = _____ (6) $\frac{2}{4}$ of foot = _____ (8) $\frac{1}{3}$ of yet = _____
 (2) $\frac{1}{3}$ of sun = _____ (5) $\frac{1}{4}$ of duck = _____ (7) $\frac{1}{3}$ of run = _____ (9) $\frac{2}{3}$ of out = _____
 (3) $\frac{2}{3}$ of use = _____

Brethren World Missions – 1986

\$317,000.00

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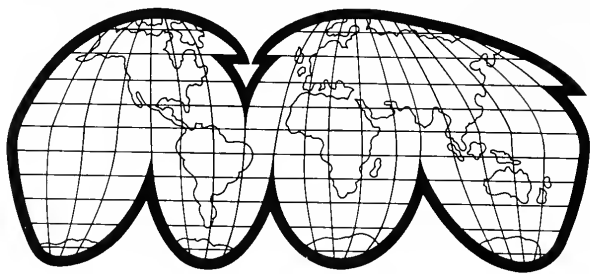
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THE BRETHREN **Evangelist**

APRIL 1986



Developing a Global Vision



by
**John
Maust**

Praying for Nations

FEW OF US really think about praying for nations. We barely have time to pray about our own needs — our problems at work, sicknesses in the family, or decisions about the future.

Sometimes we do reach outside ourselves. We pray for a neighbor's salvation or that God will rescue a close friend's marriage. But intercession for a whole nation? That's a pretty tall order. We might pray, "God bless President Reagan," but that's about as far as we go.

Is it really necessary?

Is prayer for the nations really necessary? If so, how do we go about it? Feeling convicted about my laxness in this area, I did a mini-study to find out exactly what Scripture says on this subject.

I went first to the well-known text, more known than practiced, in I Timothy. Paul writes, "I urge, then, . . . that requests, prayers, intercession and thanksgiving be made for . . . kings and all those in authority . . ." (2:1-2).*

The reason, Paul says, is "that we may live peaceful and quiet lives in all godliness and holiness," adding that such prayer "is good, and pleases God our Savior" (2:2-3). This would imply that we should pray that in the different nations there would be freedom to worship God and share one's faith.

In another passage related to prayer for the nations, Christ says, "The harvest is plentiful but the

*Quotations from the Bible are from the *New International Version*.

workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field (Matt. 9:37-38). Accordingly, we pray for believers in the different nations, who must take the gospel to the last corner within their borders.

Old Testament examples

The Old Testament contains many examples of prayers that have changed the course of nations. Think of Nehemiah, who poured himself out in prayer and fasting for his besieged nation Israel. Remember Abraham, who pleaded that God would not destroy the just with the unjust in Sodom and Gomorrah.

We should remember that the word "nations," which appears more than 250 times in the Bible, refers to ethnic groupings. As such, we find nations within nations — the 60,000 Chinese in Peru, for example, or Vietnamese refugees in the U.S.

It's a mystery to me why an all-powerful God wants us to intercede for nations and leaders. Why doesn't he just take care of things Himself?

But God chooses to work through the prayers of ordinary believers like you and me. He explicitly asks us to intercede for leaders and nations. In some ways, He even "depends" on us: "I looked for a man among them who would build up the wall and stand before me in the gap on behalf of the land so I would not have to destroy it, but I found none" (Ezek. 22:30).

Maybe you're wondering, "But what will my puny prayer do to change the course of history in

Afghanistan or South Africa?" Sometimes, when praying for an entire nation, I have felt as small and powerless as a kid trying to hit the moon with a peashooter.

One Scripture has particularly boosted my faith when it comes to praying for leaders of nations. King Solomon wrote, "The king's heart is in the hand of the Lord; he directs it like a watercourse wherever he pleases" (Prov. 21:1).

Leaders, be they Muammar Gaddafi of Libya or Shimon Peres in Israel, won't do anything — they can't — unless God in His sovereignty allows them. No leader or nation is too difficult for God.

Our faith in prayer for the nations surges hard and fast when we recall that no leader or nation even exists without God's permission. We won't know until heaven to what extent the fervent prayers of individual Christians have changed nations and leaders of nations. But it's safe to assume that they have brought about such changes.

Inter-Varsity's "Urbana 84" prayer diary proposes seven areas that shape the thinking of individuals and, subsequently, a nation: (1) home and family; (2) church; (3) education; (4) arts and entertainment; (5) media; (6) government; (7) business and commerce. The diary suggests fervent intercession in these areas, which are "mind-molders" that influence the direction of a nation.

Here are a couple of other suggestions. When reading the newspaper, pray for the troubled nations you come across. When praying for Brethren missionaries or those from other churches, pray for the nation in which they serve.

A liberating experience

Prayer for nations does sound difficult. But there's something refreshing, even liberating, when we get outside ourselves and pray with God's eyes for the world. We open our eyes to other peoples and see God's work among them.

It's exhilarating to remember that God is in control of our mixed-up world. It is also sobering when we recall that our prayers move God's hand, and that He wants it that way. [†]

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EVANGELIST Subscriptions:

At the 1985 General Conference, Moderator Arden Gilmer made three recommendations concerning the EVANGELIST, all of which Conference approved. These recommendations were: (1) That every church set a goal of 100 percent of its family units becoming subscribers to the EVANGELIST within the next three years. (2) That every church give a one-year gift subscription to the EVANGELIST to every new family unit at the time they join the church. (3) That each church provide a gift subscription to two prospective families.

The editor is happy to report that since Conference three congregations (Warsaw, Meadow Crest, and Bradenton) have become new 100 percent churches (purchased subscriptions for all family units), and several other congregations (Ft. Scott, Cerro Gordo, Berlin, Goshen, Jefferson, St. James), though not 100 percent, have added significant numbers of subscribers to their lists.

May the example of these churches challenge other congregations to add to their church lists and to work toward the goal of getting THE BRETHREN EVANGELIST into every Brethren home.

Answers to Little Crusader Page.

A Bible Book Message: 1. Numbers; 2. John; 3. Jonah; 4. Kings; 5. Judges; 6. Malachi; 7. Proverbs; 8. Genesis; 9. Obadiah; 10. Acts. The hidden message: Read the Bible.

EQUIPPED TO BUILD

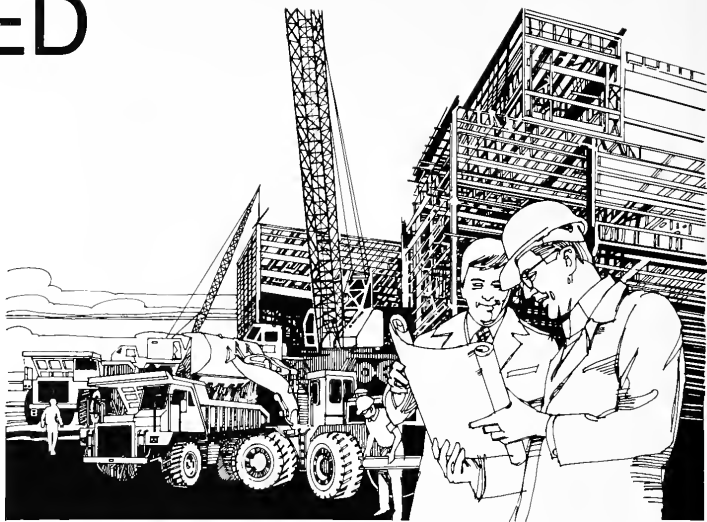
by Dan L. Lawson

A RELATIVELY new awareness swept across the Christian population of America during the decade of the seventies. This new awareness was a sudden, dramatic interest in the Holy Spirit and, more specifically, in the spiritual gifts He provides His church.

C. Peter Wagner states that rarely, if ever, in the history of the church has there been such a widespread interest in the Holy Spirit.¹ This renewed interest in spiritual gifts has become apparent in all denominations, not just those traditionally known as Pentacostal or charismatic.

Brethren teaching on the Holy Spirit calls Brethren to be open to the gifts of the Spirit.² But recent excitement concerning spiritual gifts is rapidly reaching a level unmatched in any other period of Brethren history. Therefore, as Brethren, being "open to new light," we must take a serious look at what is being called "gift theology," its biblical basis and our approach to it.

For purposes of illustration, let us consider a somewhat different wording of the Great Commission of our Lord. Instead of commissioning us to make disciples, let us imagine that



Jesus told us to go into all the world and build great buildings. If this were the case, many would quickly respond, "Lord, I lack the knowledge for such a task." Or, "Lord, how can you expect me to build great buildings with my bare hands."

Just as it would be foolish for a contractor to consider erecting a building without the use of a crane, welding torches, hammers, saws, and various other equipment for the job, so it is equally ridiculous for believers to consider building up the body of Christ without the proper tools necessary to accomplish this task.

In our illustration, Jesus might well have answered: "Fear not, for I will give you the knowledge and the tools you will need to accomplish this great job." In reality, Jesus has said and done just that in order that we might fulfill His commission to "make disciples." In sending His Holy Spirit to all believers, He sends, as well, special gifts that enable us to carry out His last great commission. These special abilities, which are divinely given to every believer, are what we are calling spiritual gifts. Therefore, we should all be eager and willing to accept and use these tools (spiritual gifts), which God has put within us.

Perhaps our concept of spiritual

gifts is that they are only for the pastor. Scripture reveals, however, that God gives His spiritual gifts to every Christian (I Pet. 4:10).

Wagner asks the question, "Who needs to know about spiritual gifts?" His answer: "You need to know about spiritual gifts if:

- "1. You are a Christian,
- "2. You believe that Jesus is your Lord and you want to love Him and follow Him in the best way possible, and,
- "3. You want your church to be a healthy, attractive, growing group of people showing forth God's love in your community."³

In the light of the above, every dedicated Christian should be ready to take a serious look at spiritual gifts. In fact, ignorance of spiritual gifts may well be a chief cause for retarded church growth today.⁴ The Apostle Paul says in I Corinthians 12, "Now about spiritual gifts, brothers, I do not want you to be ignorant" (v. 1, NIV). From this we can conclude that teaching on spiritual gifts is essential for the spiritual maturity of the church.

For purposes of clarity, let us consider the following definition of spiritual gifts. "A spiritual gift is a special attribute given by the Holy Spirit to every member of the Body of Christ according to God's grace for

Pastor Lawson serves the Valley Brethren Church, Jones Mills, Pa.

use within the context of the Body."⁵ In Christ, every believer is someone important, regardless of who that person is and regardless of his or her educational status. God has a special mission and purpose for everyone.

It is not God's will that any believer should yield to the sin of apathy and become a pew-warmer and sermon-snoozer. Instead, God would have us be alive and on fire with the excitement of His Spirit. Therefore, He has divinely given each Christian a personally tailored set of special abilities (spiritual gifts) for specific use within His church.

The Apostle Paul uses the analogy of the human body to clarify this concept (Rom. 12:4). In this analogy we can easily see that although a hand is not a foot and foot is not an eye, each part of the body is important and has a specific job to do.

This principle applies to spiritual gifts as well. Therefore, no Christian needs to feel left out when it comes to possessing spiritual gifts. In fact, many are multi-gifted. Thus we can conclude that "every true function of the body of Christ has a 'member' to perform it, and every member has a function to perform."⁶ Gift theology teaches that God has given each member a special ability (spiritual gift) to perform his or her function to His glory and to his or her own blessing.

Counterfeit gifts

Ironically these beautiful and powerful gifts from God have been misused and abused to the extent that they have brought disaster to many congregations. In fact, the enemy has developed his own set of "counterfeit gifts," which he uses in an attempt to destroy the church. His clever use of these counterfeit gifts has resulted in some tragic consequences, which have made some Christian leaders cautious, critical, and even antagonistic when confronted with spiritual gifts.

The answer to misuse, however, is not **disuse** but **right use**. "To discern whether certain manifestations are from the Holy Spirit, we need to look at the scriptural teaching concerning them and our attitudes must be positive."⁷

David Watson in his book, *Called and Committed*, lists five scriptural

steps toward being open to spiritual gifts.⁸ They are:

1. **"Don't resist the Holy Spirit."** We believe that the God of all creation knows what is best for us and that we should give ourselves totally to His will. Yet when He would transform us into active servants by the recognition of His spiritual gifts, we resist. We must be cautious, as Gamaliel said, lest we find ourselves opposing God (see Acts 5:39).

It is ridiculous for us to think that we can build up the body of Christ without the necessary tools.

2. **"Don't quench the Holy Spirit."** Some carry spiritual gifts to a radical extreme, while others oppose them too rigidly. A wiser approach is to encourage what is good and gently correct what is wrong, and above all to allow the Holy Spirit to work in His own way. Paul wrote: "Quench not the Spirit. . . . hold fast that which is good" (I Thess. 5:19-21, *KJV*).

3. **"Don't fear the Holy Spirit."** Someone once said, anxiously, "I hope that nothing supernatural will happen in our church!" With that attitude, it most certainly will not. Out of fear of the Holy Spirit's power, we box God up in the limits of our own understanding. We fail to realize that God's will is to our benefit. He has not given us a spirit of fear, but a spirit of power, love, and a sound mind (II Tim. 1:7).

4. **"Don't grieve the Holy Spirit."** Even in the early church disharmony arose due to anger and jealousy concerning spiritual gifts. Paul found it necessary to write to the church in Corinth concerning their bickering over spiritual gifts. And to the church at Ephesus he wrote, "And do not grieve the Holy Spirit of God . . . be kind one to another . . ." (Eph. 4:30-32, *NASB*).

5. **"Don't ignore the Holy Spirit,"** particularly when it comes to His gifts.⁹ Christ, through His Holy Spirit, is continually calling us into action. God does not give gifts which He does not call the recipient to use. Nor does He call someone to do

something for Him without equipping that person with the necessary gift or gifts to do it. If we choose to ignore the Holy Spirit, we commit ourselves to the sin of apathy, and apathy is one of the greatest sins confronting the church today.

Our primary spiritual exercise

The primary spiritual exercise for any Christian is to discover, develop, and use his or her spiritual gifts.⁹ On the basis of I Corinthians 12:18, Wagner says that if we decide to organize our church around spiritual gifts, we are simply uncovering what God has already willed for our particular segment of the Body of Christ.¹⁰ If the church is within the will of God, it will accomplish much. But if the church ignores any part of the will of God, it has, in fact, to some degree ignored God.

Each member of the body is important to the degree to which that member uses the spiritual gifts God has given him or her. As we continue this study, we will be looking at the various spiritual gifts found in Scripture and at how we can discover the specific spiritual gifts God has given us personally. This is in no way a Pentacostal approach to spiritual gifts, and it should be noted that there are many more spiritual gifts than speaking in tongues (in fact at least 27 such gifts have been counted).

Furthermore, we will see that as each congregation begins to encourage its members to use their spiritual gifts, it will experience unprecedented growth. Wagner says that if we use our spiritual gifts within the church, it is not unrealistic to expect **200 percent growth** in a ten-year period.¹¹ The power of God is unlimited! [†]

¹C. Peter Wagner, *Your Spiritual Gifts Can Help Your Church Grow* (Regal Books, 1979), p. 19.

²Dale W. Brown, "Doctrine of the Holy Spirit," *The Brethren Encyclopedia*, 1983, I, 624.

³Wagner, p. 31.

⁴*Ibid.*, p. 32.

⁵*Ibid.*, p. 42.

⁶*Ibid.*, p. 40, quoting from W.T. Purkiser, *The Gifts of the Spirit*, p. 21.

⁷David Watson, *Called and Committed: World-Changing Discipleship* (Harold Shaw Publishers, 1982), p. 74.

⁸*Ibid.*, pp. 74-75.

⁹Wagner, p. 44.

¹⁰*Ibid.*, p. 39.

¹¹*Ibid.*, p. 177.

PAYING THE PRICE

by Gerald A. Barr

“YOU can’t get something for nothing.” This maxim has been repeated so often that it has become a cliché. But despite its familiarity, it is nevertheless true.

Indeed, everything has its price, and the more value the thing we pursue has, the greater its price will be and the more willing we will be to pay that price. Of course, any particular thing will have differing values for different people, and some will be quicker to pay the price than others. This is true of automobiles, breakfast cereals, and faith.

For some time the Brethren have been enthralled by the church growth movement. We have espoused many of its theories and admired many of its leaders, often without really hearing what they are saying. We have loudly echoed Peter Wagner’s proposition that “the indispensable condition for a growing church is that it wants to grow” without ever hearing the last part of that statement, “. . . and is **willing to pay the price for growth**” (emphasis mine).

We spend a great deal of time talking about how we want our churches to grow (whether to convince others or ourselves, I’m not sure), but we never get down to the nitty-gritty of actually paying the price to reach others for Christ. In fact, if put to the test, we probably wouldn’t even be able to itemize the price of growing the church.

The fact of the matter is that if the church is to grow, if the lost children of God are to be rescued and brought into His family, we must know and be willing to pay the price to get the job done.

Nestled in the early chapters of the Book of Acts is the story of a layman, a deacon, which suggests to us five aspects of the price to be paid for the work of evangelism. In Acts 6 and 7 is the record of Stephen, a churchman called upon to “serve tables” as a deacon, who became a great example of evangelism for us.

The Spirit-filled life

The first thing we learn about Stephen is that he was a man of good reputation who was filled with the Holy Spirit. When the Apostles sought help with their duties, they called for Spirit-filled men to do the work.

If evangelism is to be done effectively, it must be done by people who are willing to submit to the Holy Spirit, follow His guidance, and allow Him to work and speak through them. The simple truth is that the first price we must pay is to allow ourselves to be controlled by the Holy Spirit to the point that we will do whatever He desires us to do. Until we are Spirit-controlled, we will never be effective evangelists, and the church will never grow.

Bible study

The second price we must be willing to pay for evangelism is the price of study. If you read Acts 7

carefully, you will discover that this layman Stephen delivered a profound Bible study to the religious leaders that totally overwhelmed them. Stephen’s knowledge of Scripture could only have come from long hours of study. He not only quotes the Scriptures, but he also gives careful and specific interpretations of many Bible passages. Stephen had done his homework and was ready to speak to those who would challenge him on God’s word.

The Bible says that we must be able to handle “accurately the word of truth” (II Tim. 2:15, *NASB*) and be ready “to make a defense to every one who asks you to give an account for the hope that is in you” (I Pet. 3:15, *NASB*). If we expect to be able to evangelize effectively, we must have a working knowledge of the Bible. That means we must invest the hours it takes to learn the truths of the word of God.

Confrontation

Another price to be paid for evangelism is the price of confrontation. Those who are lost need more than Bible stories; they need to be brought face to face with their own sinfulness and the demands of a holy God. This means spending time getting to know people, learning their needs, and then doing the actual job of confronting them lovingly with the Bible’s answers to their situation.

This is certainly an emotionally demanding task and one fraught with great risks. The person being

confronted may just as easily turn against us as accept what we say. But there is no salvation without repentance, and a person cannot repent until he is brought to an understanding of his great need.

The easy way is to present a few Bible stories and facts about the Christian faith, then walk away, hoping that the person will be able to make the necessary application and praying that the Spirit will "convict." But Stephen did not take that chance. He made his point clear in Acts 7:51-53. The boldness of confrontation is a terribly demanding but essential element of all evangelism. We must pay the price of practicing it to be effective.

Love

The fourth price to pay for evangelism is perhaps the most demanding of all — we must love those to whom we witness. In Acts 7:60 Stephen, with his dying breath, prays for those who are murdering him. His compassion for the lost was so great that he was willing to overlook even his own death at their hands in order to help bring them into the kingdom. He was, of course, only following the example of his Lord. But he teaches us that all Christians are to have that same kind of compassion for others.

We spend a great deal of time talking about how we want our churches to grow, but we never get down to the nitty-gritty of actually paying the price to reach others for Christ.

We are frequently unwilling to overlook even an insignificant slight or minor offense committed against us. We carry grudges against others and pray not that they will be forgiven, but that we might get revenge. Perhaps the real reason we do not reach more people for Christ is that we don't love them very much. We are selfish enough that if we are certain we will go to heaven, we really don't care whether others go to hell. As one person told me, "If they want to be saved, they know where to find the church." These were not the words of Stephen!

Consequences

A final price we must be willing to pay for effective evangelism is the willingness to accept the consequences of our witness. I think that these consequences fall into two basic categories — good and bad — even though the story of Stephen shows us only the latter.

It is true that if we are dedicated and effective evangelists, we may often pay some harsh and demanding prices, although in all probability not nearly so harsh as that paid by Stephen. Stephen had to give his life for his witness. We will more often have to endure less dramatic, though by no means easy, consequences.

Criticism, ridicule, profanity, and perhaps even threats will come our way far more often than actual physical harm. This is really not a very high price to pay for teaching the truth of God. But we are often so eager to preserve our peaceful way of life and to avoid conflict and inconvenience that we are not even willing to pay so small a price as this in order to bring others the good news of salvation.

The other side of this particular coin are the "good" consequences of our evangelism. Many will respond to our invitation to come to Christ. But even this is going to place on us

Stephen's compassion for the lost was so great that he was willing to overlook even his own death at their hands in order to help bring them into the kingdom.

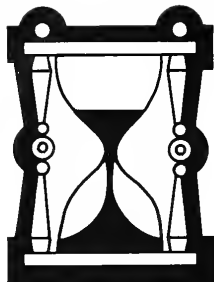
the demands of following up new converts. We will have to invest time and energy talking with them, praying with them, teaching them to follow Christ, and just being friends. This, too, is a great price to pay for effective evangelism — a price too few Christians are willing to pay.

WHY are there not more Stephens among us today? Sometimes it is because we get the idea that evangelism is the pastor's job. But more often, I believe, it is simply because we are not willing to pay the price for evangelism. One of George Bernard Shaw's characters observed, "The Jews generally give value. They make you pay; but they deliver the goods. In my experience the men who want something for nothing are invariably Christians."^{*}

But nothing comes for nothing; everything has its price. How sad that Shaw's observation of selfishness is about Christians — the very people who ought to be the most willing to pay the price for what is important.

Evangelism was important enough to Stephen for him to pay the full price. What price are you willing to pay to see your neighbors, your family, saved? [†]

^{*}George Bernard Shaw, *Saint Joan* (1924), Scene IV.



IT'S ABOUT TIME

by Ronald L. Waters

“WHERE has the time gone?” Does time depart the scene, as the question suggests? Or does it simply pass at the same rate it always has, while we accomplish far less than we should? Time and how we use it are very important!

Paul lists several Christian duties in the fourth chapter of Colossians. One of the duties he mentions concerns the use of time. Phillips paraphrases the last part of Colossians 4:5 this way: “make the best possible use of your time.”

When we hear the word *stewardship*, we usually think of the proper use of material possessions, spiritual gifts, and talents. But an area of stewardship we seldom consider is how we use our time.

God gives each of us some of His time and holds us responsible for its use. I hope the next few paragraphs will stimulate you to evaluate your stewardship of time.

The Scriptures clearly teach that God is creator (Gen. 1:1), and He has placed mankind in the world to be stewards of that creation (Gen. 1:26). The quality of your stewardship depends to a great degree on how well you grasp these two principles.

All time is God's

First, God is creator and owner of all time. The human measures of time are seconds, minutes, hours, days, weeks, months, and years. But from creation until the end of the age, every tick of the clock belongs to God.

Unless a person acknowledges that God is owner and he is steward, he will abuse his stewardship and

resent any claims God makes on his time, deeming such claims unfair. He will consider his stewardship of time an unbearable burden and ignore it as much as possible. The person who does not recognize God as the owner of all his time will give it to God sparingly and grudgingly, and he will expect God to be grateful for his “generosity.” That kind of attitude will reap little or no joy, regardless of how much time is involved.

We are stewards of time

Second, mankind is God's steward of time. In Bible times, a steward — usually a slave or servant — was a person who managed and administered another's property. God has given every human being a specific block of time to manage for Him, and, as many of the parables teach, He will hold each of us responsible for how well we manage it.

The person who accepts the fact that God is owner and that he or she is manager will find great joy in obedience. Each day this manager will take pleasure in going to the Owner to inquire how He would like His time used that day. Thus for the Christian, the management of time becomes the management of God's time. When tasks pile up and things go wrong, all we need to do is stop and ask God if we are doing what He wants us to do.

Collen Townsend Evans has described how this works for her. When life gets too harried, she tries to stop the merry-go-round with the question, “Have I pushed Christ out of the center of my life?”

Bruce Larson suggests that “getting our marching orders” can make the difference. Settling the question of whether what we are doing is what God wants us to be doing could be the greatest single key to our management of time.

The Scriptures also teach us that a person's primary purpose for existence is to bring honor and glory to God. I challenge you to take a few minutes of the time God has given you and use them to evaluate how much honor and glory you bring to Him by the way you manage time.

First, consider your vocation. Since all time belongs to God, you need to be sure that God has called you to your job. Only then will you be able to enjoy your work and find daily fulfillment. At the end of a pay period, you should be able to look your employer in the eye as you receive your check and say, “I have done my best for the Master.” If you are self-employed, the same should be true.

“Settling the question of whether what we are doing is what God wants us to be doing could be the greatest single key to our management of time.”

Second, think about how you use your leisure time. Are the things you do and the places you go for recreation good for you personally and do they bring honor to God? Leisure time needs to re-create, to give fresh life, to restore you physically, emotionally, and spiritually. The right kind of recreation is necessary and brings honor to God. The temple of God needs to be kept in good condition.

Third, how well do you manage your “religious” life — that time you give consciously to God in “service”? This would include the time you spend in private and public worship and your use of your spiritual gifts and talents. Do you consciously

(continued on next page)

Rev. Waters, pastor of the Burlington, Ind., First Brethren Church, is a member of the General Conference Stewardship Committee and wrote this article on behalf of that committee.

Readers' Forum

A column in which readers can share their thoughts and views with the Brethren.

Encouraging Hugs

It was the summer of '54. I was seven years old. My parents registered me for my first week at Camp Shipshewana. I'm sure it was as hard for them to leave me that first time as it was for me to stay. Despite the fact that there were over 120 campers with me that week, I felt very much alone after my parents left.

As I sat alone on a park bench contemplating my mistake in coming to camp, I was joined by a warm, happy man who started talking to me. Soon he knew my name, Jack, my home town, Bryan, and he had subtly encouraged me into believing that I was going to have a great week at camp. He put his arm around me and walked me over to where some other children were playing. Some introductions were made, more encouragement was given, and then with a strong encouraging hug — which was to become a familiar part of my life — the man left me to play with my new-found friends.

The rest of that evening was full of excitement. There were vespers, tribe assignments, and campfire. All were new experiences to me. Then we returned to the lodge (the "ole men's lodge"), we had devotions — led by the kind man who had befriended me earlier — and then it was lights out. There was general commotion for awhile, but finally it settled into silence.

I lay there in the darkness, my first night of summer camp, and after what seemed hours alone in the quiet darkness, I was homesick — I mean really

homesick! With my eyes filled with tears, I worked my way through the dark to the man who had befriended me earlier. I shook him awake and announced, "I want to go home!"

The kind man sat up in his bunk, sat me down beside him, and with that now familiar hug of encouragement, he gently talked me out of my homesickness. Soon I was back in my bunk, off to sleep, and on my way to thoroughly enjoying the first of ten years of summer camp at Shipshewana.

It was many years later that I was to encounter those same hugs of encouragement once again. It was while I was a student at Ashland Theological Seminary. The "hugger" was Virgil Meyer. One day, with that strong and confident encouraging hug, Virgil asked, "Jack, do you remember that night at Camp Shipshewana when you were so homesick and I talked you into staying?" I assured Virgil that I remembered. He continued, "I've watched God working in your life over these years, and I am thrilled to see the way you have grown in your

Christian life and are serving Him." Then I received that familiar hug.

Sometimes it is difficult and lonely in the pastorate. Sometimes I feel like that fearful, homesick little boy. But every time I would return to the seminary over the past 15 years of my ministry, I knew that when I saw Virgil, I would get one of those confident hugs of encouragement.

I'm going to miss those hugs. But I was fortunate enough to receive so many and to have them be such an important part of my life that I shall always remember the importance of the ministry of encouragement. It is my prayer that I, and all of us, will live a tribute to Virgil Meyer by sharing with others "encouraging hugs."

DR. JACK OXENRIDER, Senior Pastor
Jefferson Brethren Church
Goshen, Ind.

Rev. Virgil E. Meyer died on February 14, 1986 (see page 22 of the March EVANGELIST). Dr. Oxenrider was planning to attend the memorial service in Ashland on February 17, but when an ice storm kept him in Indiana, he used the time to write this tribute.

"Apartheid in Review"

The February EVANGELIST was again an excellent, thought-provoking issue. However, I found the treatment of the South African situation by Doug Trouten in his article, "Religion in Review," to be inadequate. While noting South Africa's "racial inequities," Trouten does not quarrel with Jerry

Falwell's endorsement of P.W. Botha as a reformer. Trouten notes that it is now "trendy" to oppose apartheid and seems to malign South African Bishop Desmond Tutu as an opportunist for using the platform afforded by his Nobel Peace Prize to speak out against it.

It is difficult for us as white, middle-class evangelicals to understand the depths of oppression, inequalities and endless poverty which blacks in South Africa face. Blacks there cannot live where they choose. Their movements are controlled. There is only one hospital in the black township of Soweto for some two million people. In a nation with tremendous agricultural and economic wealth, 50,000 black children die of hunger each year. Blacks who protest these injustices suffer unspeakable treatment in prison. To call apartheid "ungodly," as Jerry Falwell has done, is an understatement. Apartheid is a wicked, oppressive system.

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It's About Time

(continued from previous page)

allow Christ to live through you, enabling you to help others and intercede for those around you?

Recently I came across an article written by that famous author, "Anonymous." A part of the article says that someone has figured that in the average 70-year life span, we use our time as follows:

We spend three years in education.

We spend eight years in amusements.

We spend six years at the dinner table.

We spend five years in transportation.

We spend four years in conversation. *(Much too low for some!)*

We spend three years in convalescing.

If a person attended a 90-minute service every Sunday and prayed for 10 minutes each day, he would be giving 10 months to God!

How is your record?

Make the best possible use of your time (Col. 4:5b, Phillips). [†]

"Apartheid in Review"

(continued from previous page)

Apartheid is a heresy which has been justified theologically for too long by South Africa's white church.

There is certainly room for disagreement about the best way to fight apartheid. I am not convinced that economic sanctions are the right approach. But it is not helpful for one Christian minister to call another a "phony," as Rev. Falwell labeled Bishop Tutu.

Bishop Tutu has put his life on the line several times to oppose apartheid non-violently. In his statements and writings I cannot help but hear echoes of the New Testament, much of which was written either from prison or to people suffering intense persecution for their faith. Recently, Bishop Tutu said to the South African minister of law and order, "Mr. Minister, we must remind you that you are not God. You are just a man. And one day your name shall merely be a faint scribble on the pages of history, while the name of Jesus Christ, the Lord of the Church, shall live forever." As we continue to pray for a peaceful resolution of the injustices in South Africa, let us

not forget to give thanks for the courageous Christian witness being made at tremendous personal risk by Bishop Tutu and others.

JEFF WEIDENHAMER
St. Petersburg, Fla.

Acting Responsibly

Three cheers for the Johnson & Johnson pharmaceutical company, which made the decision voluntarily to halt the manufacture and sale of all its over-the-counter medications in capsule form (costing upwards to \$150 million) because seven people died in 1982 and one in 1986 from taking cyanide-laced Tylenol — and it wasn't at all the company's fault. I realize that it may not be a good business policy either to continue the capsules, BUT . . .

Would that alcoholic beverage and tobacco companies had similar concern and conscience about the deadly effects on the millions of consumers who use their products — and let that influence their justification for further production and distribution.

PHIL LERSCH
St. Petersburg, Fla.

New Hope in Haiti

Many Christians in Haiti see the February 6 departure of "President-for-Life," Jean-Claude Duvalier, as an open door to spiritual renewal in their land.

A month before Duvalier left the country, pastors from Haiti's Council of Evangelical Churches issued a press release calling for more freedom and more help for the poor.

"The general population knows the stand the evangelicals took," says Paul Thomas, director of the Committee on Development and Planning, World Relief Corporation's partner in Haiti. "Now people are more open to listening to what we have to say."

"Everyone says it was God who set us free. Many non-Christians say, 'We've trusted in voodoo all these years. Voodoo couldn't give us liberty. But . . . God has given us freedom at last,'" Thomas says.

— World Relief News Release

Learning New Hymns

The following brief article, written by Rev. Henry Bates, pastor of the Wayne Heights Brethren Church in Waynesboro, Pa., appeared in Christian Clippings, a magazine published in Hudson, Fla., that prints sermon outlines, poems, children's stories, and useful ideas. Rev. Bates also submitted the article to the EVANGELIST, thinking that other Brethren churches might benefit from a plan that worked successfully in the Wayne Heights Church.

Several years ago I read in a Christian periodical that a recently-conducted poll showed that the average congregation in the United States sings 37 different hymns over a year's time — even though the average hymnal contains approximately 400 different hymns!

We decided to try to correct this situation in our own church by using what we called the "New Hymn of the Month Program." On the first Sunday evening of each month I picked a hymn that I was certain was new to all of our members and asked the organist to play the tune of that hymn for the congregation. Then the congregation joined in singing the hymn.

On each succeeding Sunday evening of the month we included the singing of the "new hymn" in the order of service, and by the end of the month the people were singing the hymn as well as they were singing their old favorites. From time to time we would then introduce one of these "new hymns" into the morning worship service, and the nucleus that had learned the hymn in the evening services was able to lead the entire congregation in the learning of it.

Many of what are now congregational favorite hymns were a year or two ago "new hymns of the month." A recent review of our weekly church bulletins revealed that last year the congregation sang 127 different hymns during the 12-month period!

Christianity is . . .



Having the Courage
to Try Again

12

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4/86

letters St. Petersburg Times
2-22-86

Readers oppose aid to 'contra' rebels

Editor: Because U.S. aid for the *contra* rebels in Nicaragua expires in March, I understand that President Reagan will request funds — both military and humanitarian — to continue U.S. support of the *contra* forces.

These proposed expenditures should not be approved in any form, for several reasons:

- Political (nothing constructive is being accomplished in foreign relations, to say the least);
- Economic (the budget is already tight and cutbacks in military spending are necessary);
- Historical (remember Vietnam, where our presence has been seriously questioned by military and nonmilitary personnel alike?);
- Logical (the *contra* forces would collapse in three days without CIA support, it has been reported. We are causing the civil war there, not lending support to a just cause endorsed by the majority of Nicaraguans).

But, for me, the strongest reason to oppose *contra* support is moral and spiritual. The *contras'* harassment and atrocities against the common folk of Nicaragua are well documented by first-hand reports by the Pledge of Resistance, Witness for Peace, Evangelicals for Social Action, Sojourners magazine and many others. I have, in addition to reading such reports, heard about a dozen folks who have spent considerable time with the *campesinos*, not only hearing of their suffering and death but also sharing their grief caused by the *contras*.

I strongly object to U.S. tax money being used for such purposes. Literature is available from the above-named organizations to substantiate such *contra* activity. There is also a Witness for Peace hotline in Washington, which gives weekly updates about activities observed by their volunteers in Nicaragua (1-202-332-9230).

I well realize that the Sandinistas are accused of Marxist ties and of harassing and terrorizing the Nicaraguan people too — even though the State Department/CIA — even though these charges are scanty on substantiation of these charges is scanty on many occasions. I also object to any such activities and would take any opportunity to voice such objection. But obviously we Americans are not financing the Sandinistas' actions, as we are the *contras'*. So we must stop being involved in wrongs where we are responsible.

If we eliminate U.S. military/humanitarian support, many think this would re-



Contra rebels are battling the Sandinista government in Nicaragua.

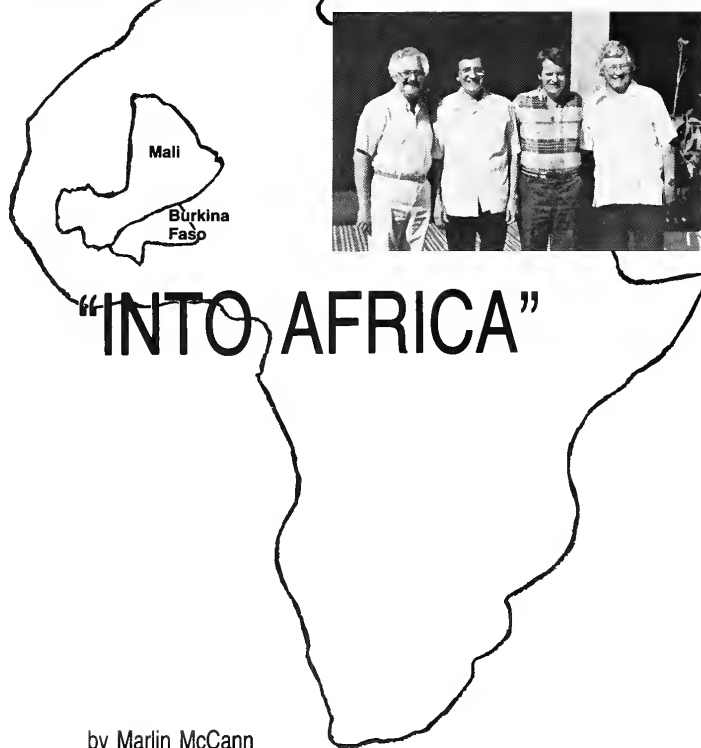
duce the Sandinistas' military activity and enable them to channel more resources into governing their country and upgrading educational, social and medical programs — which they have been doing since their takeover in spite of the civil war. I am not pro-Sandinista per se, but I am anti-“what we are doing to the Nicaraguans” through the *contras*. And no “end” justifies that “means.”

I encourage readers to phone their representatives in Washington immediately and register opposition to further *contra* aid.

Phil Lersch
St. Petersburg

Editor: Life in Mr. Reagan's America continues to take all of us into the twilight zone. After spending four months in Nicaragua (living with a family in Esteli and working on a cooperative) I read with great anger that our President, in his effort to break the back of the Sandinista revolution, wants another \$100-million for the terrorists called the *contras*. How much blood on our hands is necessary before we say enough? The State Department, CIA and the Pentagon have no business attempting to overthrow a legitimate, sovereign government. The American people would not want Nicaraguans interfering in our internal affairs. We should therefore respect their right to political self-determination and use the \$100-million for social needs closer to home.

Lou Sartor Jr.
New Port Richey



by Marlin McCann

WHAT AN AMAZING LAND! I felt awed and humbled when the African landscape began to unfold before my eyes. The red dirt had settled on everything after years of drought, although rains in 1985 gave some hope for a better future.

Why was I in Africa? I was one of four men chosen by World Relief Corporation (the emergency aid, development assistance, and refugee service arm of the National Association of Evangelicals) to see first hand what is being done with the funds entrusted to this relief organization. The other three men — Tom Grassano, Administrative Assistant of the Church of God, Cleveland, Tennessee; Bill Mock, Southern Area Church Field Representative of WRC; and Tom Johnston, Midwest Area Church Field Representative of WRC — and I were gone 17 days

(January 30 through February 15, 1986), traveling 13 days in two countries of West Africa: Mali and Burkina Faso (Upper Volta).

We were joined by Miss Dana Ireland, WRC representative based in Dakar, Senegal, who served as our tour guide and translator, French being the primary language. We would have been nearly helpless without her. What a blessing she was to us all!

One of the things that impressed me about WRC is its long-term project involvement. WRC was there when the recent food crisis came, and WRC is still there with development projects. We saw much evidence of this in both countries. Let me tell you about these projects.

Well Projects: In the Plateau area of Mali, the rock in Dogan Region is so hard and deep, a compressor is needed to dig deeper wells. After digging 40 meters or more, water is usually found. The people, their cattle, and their crops have water. Life is sustained. WRC has

Photo at left: Making the trip to Africa were (l. to r.) Marlin McCann, Tom Grassano, Tom Johnston, and Bill Mock.

helped develop some 46 wells in the Plateau region.

In the village of Tourou, near Koro (Plains region), 740 people live, more than 100 of them Christians. A well was financed and dug by WRC in conjunction with the Christian Missionary Alliance Church. The well is 140 feet deep and still needs to be dug deeper to get ample water. Standing by that well we watched with excitement as the buckets were lowered and water brought up! There is enough water to grow crops of millet and onions, and water to make adobe bricks for homes and storage. Christians, Moslems, and animists work side by side, but the village people know it was Christian money that financed the well. And they are touched by our compassion. What a blessing and ministry water is!

Road Projects: Near the town of Sangha, Dogan Region, Mali (Plateau), the land of Cliff Dwellers and the famous Masked Dancers, is an amazing road. There are 144 families involved in building this eight kilometer road from the Plateau to the Plains, shortening considerably the distance the people must walk to Koro. The road is being built with their hands and heads. Metal tools are fashioned; rocks are carried to the site, broken into pieces, and set in place to build up the gaps, which range from a depth of several inches to 10-12 feet. Once the rocks are in place, a cement cap is put on them to keep the road from eroding. Cement is costly — over \$28 per 50-pound bag. In exchange for the work, WRC gives each family 50 pounds of grain per month. "Food for Work" is a successful program. These people are hard workers and very proud of their road! You and I helped build it!

In Sangha we had a unique experience: we stayed in the local hotel. The floor of this hotel was dirt, the walls were plastered with adobe/dung cement, and the ceiling was made of thatched straw. Two of us shared a room. The furnishings were quite sparse — two single beds, each with one sheet. That was all! Two things I said I would never do: sleep without a cover over me and

Rev. McCann, pastor of the Bryan, Ohio, First Brethren Church, is chairman of the World Relief Board of The Brethren Church.

without a pillow under my head. That night I *tried* to do two things I said I would never do: sleep without a cover over me and without a pillow under my head. The "Sangha-on-the-Rocks Hotel" was a marvelous experience!

At Bandiagara, the local govern-

At right, WRC representative Dana Ireland and Mrs. Philippe Ouedraogo hold soap made by the women at the Assemblies of God Bible School at Koudougou in Burkina Faso. Below, a successful well and irrigation project at the same Bible school. Bottom photo, David Dolo (L.) and Pierre Kojo, WRC project directors in Mali.



ment commander told us that 165,000 people live in 407 villages in the Dogan Region of Mali. Twenty-three percent of their land becomes unusable each year because of the encroachment of the Sahara Desert. Many people of this area died last year. It is not known how many died, however, because Dogan people never report deaths. We saw

only one cemetery. The commander said that when the United States delivers aid, it is announced over the radio, so people know where it comes from. Relief and development aid began in 1973, and the government does not hinder its transportation and distribution. Indeed, it is greatly appreciated.

Garden Projects: In the country of Burkina Faso, two sights made an impression on me. The first was in the village of Saria at an Assemblies of God mission. Here WRC financed a tractor to plow the hard ground. Five acres were divided into four sections of gardens with 58 families working the site. Nine hand-dug wells were attempted. All but three were dry, and these three only produce one or two buckets of water every three hours.

The cost of digging these wells was about \$700 each, plus \$1,000 more to deepen them. Money has run out and the garden crops — tomatoes, onions, sorghum, cabbage, and millet — are drying up and

dying. The pastor was very sad! Long-term solutions are needed. Pray and give that projects such as this can be saved.

What a different story it was at the Bethel Formation Biblique at Koudougou, B.F. We saw a real success story at this Assemblies of God Bible school. Eighty-five students plus their families, totaling about 850 people, live and study here. Thirty wells are providing water to beautiful gardens. WRC has helped build fences, purchased diesel pumps for the wells, and has taught the women to make soap and build cooking stoves that are fuel efficient. A small building houses a diesel millet grinder that cost \$4,000. Philippe Ouedraogo, one of the pastors, is extremely appreciative of what WRC is doing to help his people.

Even though it is expensive to dig a well 25 meters deep and put a cement casing in it so it won't collapse, the cost of \$8,000 per well is a small price to pay in order to sustain life and maintain dignity. The cost of \$10,000 each to bring in big equipment and bore a well in one day is expensive, but it must be done. We must help.

Farther down the road we visited a school for delinquent boys and orphans (street kids headed for prison). Eighty-six boys from all over the country between the ages of 9 and 21 live here for three years. The school has a 75 percent success rate with the boys who return to society. Two of the older boys have recently gone on to become pastors. While in school, the boys are taught trades such as welding, tailoring, and gardening. WRC funded a diesel pump for a garden project. The students all attend church services every Sunday, even though it is not required.

Through the hospitality of the director and several of the teachers and their wives, we enjoyed a traditional African meal of rice with a meat sauce and roast chicken, which was quite tasty. It was also a "delight" to wash our hands in the same bucket of cold water before and after eating! What a great time we had! What friendly, warm people we met! There is hope! We are making a difference!

People like the project directors
(continued on page 15)

Victims Have Names

by Timothy P. Garner

1985 WAS A YEAR OF DISASTERS! Floods in West Virginia claimed 75 lives and destroyed or damaged 8,200 homes. Tornadoes ripped through several parts of our country. Hurricanes Danny, Elena, and Juan caused millions of dollars in damage and left numerous victims.

With the exception of our Cheyenne Brethren, few, if any, of you reading this article were directly affected. Thank God for that! But the truth is that some lives were totally upset, turned over and around by these disasters.

In the past I responded rather uncompassionately to such disasters. When I turned the channel following the news broadcast, I thought little about the fact that the devastation and personal trauma continued.

But this changed when I was asked by the World Relief Board to attend the Church of the Brethren Disaster Response Workshop this past February. Through the sharing of these dedicated and compassionate people known as District Dis-



At times a disaster victim's greatest need is for a sympathetic listener.

ter Coordinators, I was moved to tears of both heartache and joy.

I was touched by the truth that the shattered homes I saw on the TV screen meant shattered hopes and dreams for people. I learned that it was the walls of Harvey and Louise's church basement that were washed away in the West Virginia floods. It was Frank's barn that the tornado blew down in Niles, Ohio. Victims of these disasters have names.

The District Coordinators personalized the impersonal. They caused me to search and ask, "Do I have a responsibility to these hurting, sometimes helpless people?" The overwhelming response of the more than 40 disaster volunteers at the workshop was a resounding, "You bet you do!" It is all because victims have names.

Micah 6:8 says, "... what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" In Matthew 25:35-40 Jesus says that when we feed the hungry, give drink to the thirsty, show hospitality to a stranger, visit the sick and those in

prison, we minister unto Him. As we serve others, we are serving our Lord and Savior Jesus Christ.

We live out our faith when we go out of our way to be Good Samaritans to victims who have names. In our service, we are the presence of Christ to these people. To tell these victims that there is hope, that they are not forgotten, and that the church cares, is a powerful evangelistic message.

You may think, as I did, that the government — either State or Federal — joins with the Red Cross to meet the needs of disaster victims. It does, but only in part.

Recognizing the existence of unmet needs, the Church of the Brethren, since the 1950's, has been responding to disasters. In 1973, the Church of the Brethren Annual Conference created a structured program to more efficiently organize the efforts of volunteers going directly to the scene. But even those who are unable to be "on-site" volunteers can watch someone else's children, mow someone else's lawn, do someone else's farm chores, or even chip in on someone else's wages so that that person can go to where he or she is needed.

The immediate need in a disaster
(continued on page 17)



Mudding out after a flood is one of many tasks done by disaster relief volunteers.

Rev. Garner is pastor of the Walcrest Brethren Church, Mansfield, Ohio, and a Brethren World Relief Board member.

Getting the Right Attitude

by Michael E. Smith

AS I sat down to write this article, I asked myself a question: "What do we need to change in order to be more effective in our relief efforts as a denomination?"

The more I thought about this question, the more I became convinced that the critical thing we need to change is our attitude.

All of us have seen television specials that show long lines of hungry people receiving their daily ration of rice or whatever else might be available that day. Many of us have simply turned off the set or changed the channel. But the poor will not cease to exist simply because we refuse to acknowledge them. Closing our eyes will not alter the reality of suffering for the millions of men, women, and children who live in conditions not fit for any human.

If we choose to feel pity, shake our heads, and walk away saying the problem is too big, then, indeed, we can do nothing about it. We are beaten before the game begins.

West Virginia University head football coach Don Neilean says that during his first year as a head coach, all he did was work at improving the players' attitudes so that they not only believed that they *could* win but went on to the point of believing that they *would* win. Art Beals in his new book, *Beyond Hunger*, tells of a sign he saw in a United Nations refugee office in Somalia that read, "The Refugee Problem Isn't Hopeless Unless You Think So!"

We often approach social issues as if we are surprised by human cruelty, as if we are shocked by what sin can do to the hearts and lives of people. It is as if we believe that just because we have attended a World Relief banquet and felt guilty, or just because we watched a television

special and saw the starving millions and felt pity, we have done our part. But pity won't help! We need action, not pity.

In the book I mentioned earlier, Art Beals offers what to me is a revolutionary idea. I as a Christian am not responsible for the fact that the person I see on a TV special or in a World Relief film is a refugee. But God *will* hold me responsible if I don't do all that I can to prevent that person from remaining a refugee.

Yes, it's true that even if one person is helped and cared for, another will quickly take his place in the refugee line. In fact, the one will probably be replaced by two more who need help. But we must remember that just as people starve one by one, they can also be helped and saved one by one.

Christians everywhere owe Art Beals a great debt because he has offered us a positive solution to this immense international problem of

human suffering. We must remember that our approach may very well make the difference in the outcome. When we are faced with the choice between feeling pity or compassion, Beals reminds us that despair is the product of pity, but hope springs from a heart of compassion. Pity is an emotional response; compassion is an action response.

So we as a denomination and as individual Christians are faced with a decision. Will we simply feel pity and stand lost and confused? Or will we, with the compassion of Jesus, seek to deal with the problem — realizing that we can't solve it alone, but nevertheless doing what God has equipped us to do?

"What is it that God has equipped us to do?" you ask. I can't answer that question for you. I know what God has called me to do. One of those tasks is to write this article, using the gifts He has given me. Another is to serve on the World Relief Board.

But these are my tasks. Yours are different, just as your gifts are different. Therefore I pray that each of you will be in prayer during the next few months seeking God's guidance in what you can do to help get that one person out of that long refugee line. For that is what we are called to do with our gifts. My prayers will be with you on your journey. [†]

"Into Africa"

(continued from page 13)

David Dolo and Pierre Kojo of the Plateau and Plains areas of Mali; Isadore Songnaba of Burkina Faso, along with Rob Solem of Poundou, B.F.; their assistants; the agronomists and hydrologists and their office help are dedicated, committed believers in Jesus Christ. Through their efforts and our continued financial involvement, the work in Africa will go on. Granted, it is much more exciting to give to causes of immediate crisis proportion than it is to long-term, day-by-day development. Nevertheless, it is my hope and prayer that when the news media no longer show the starving masses of people, that we will not forget that the crisis still exists. There is much to be done, and our African friends need our help to be

taught and trained to survive. Continue to pray and give that FOOD FOR THE BODY AND FOOD FOR THE SOUL is provided.

I owe a debt of appreciation to WRC, the World Relief Board of The Brethren Church, and the Bryan First Brethren Church for allowing me to participate in this trip. WRC paid the airfare and all travel expenses such as rooms and meals, the use of a Toyota four-wheel drive Land Cruiser and chauffeurs, our tour guide and all her expenses, and all incidental expenses while there, except for souvenirs. Our World Relief Board covered the cost of film, shots, passport, and other incidental expenses I incurred. My church provided pulpit supply and time off. Thank you so very much! I trust that this has been an investment in World Relief for many years to come. [†]

Rev. Smith is pastor of the Cameron, W.Va., First Brethren Church and a member of the Brethren World Relief Board.

1985 — A BANNER YEAR OF GIVING — \$69,413

Here is a listing by districts of the 87 churches sending offerings through our World Relief Board. An asterisk (*) indicates an increase over last year. This amount includes offerings from Woman's Missionary Societies and individuals.

FLORIDA

St. Petersburg	\$ 295
Sarasota	720
	<hr/> \$1,015

SOUTHEASTERN

*Bethlehem	\$ 718
*Hagerstown	784
*Linwood	421
*Mathias	95
*Maurertown	1,216
*Mt. Olive	523
*St. James	5,669
*St. Luke	357
*Waterbrook	250
	<hr/> \$10,033

PENNSYLVANIA

Berlin	\$1,104
*Brush Valley	2,065
*Cameron	101
*Fairless Hills/Levittown	354
*Highland	259
*Johnstown II	80
*Johnstown III	1,318
Main Street/Meyersdale	100
Mt. Olivet	300
Pittsburgh	268
*Pleasant View	304
*Raystown	38
*Sarver	77
*Sergeantsville	575
*Valley	120
*Vinc	1,809
*Wayne Heights	2,000
	<hr/> \$10,872

CENTRAL

*Cerro Gordo	\$1,061
*Lanark	816
*Milledgeville	1,853
Waterloo	1,259
*Mt. Zion/Decatur	50
	<hr/> \$5,039

OHIO

*Breth. Fellow. Savior	\$ 250
Garber	259
*Gratis	555
Gretna	419
*Hillcrest/Dayton	275
Louisville Bible	19
*Louisville First	790
*Medina	54
Newark	128
New Lebanon	1,396
*Park Street	2,647
*Pleasant Hill	1,342
*Smithville	1,210
*Smoky Row	337
Trinity/Canton	1,175
*Walcrest	264
*West Alexandria	250
	<hr/> \$11,370

N. CALIFORNIA

*Lathrop	\$ 10
Northgate	500
*Stockton	598
	<hr/> \$1,108

SOUTHWEST

*Northwest Chapel	\$583
Tucson	285
	<hr/> \$868

INDIANA

*Ardmore	\$ 572
*Brighton Chapel	5,798
Bryan	1,690
*Burlington	1,113
Carmel	201
*Center Chapel	121
*Corinth	123
*County Line	739
Dutchtown	336
*Elkhart	342
*Flora	394
*Goshen	613
*Huntington	120
Jefferson	550
Loree	325
*Meadow Crest	65
*Milford	245
Mishawaka	30
*Muncie	650
*Nappanee	2,234
*New Paris	371
*North Liberty	1,138
*North Manchester	828
*Peru	504
*Roanoke	444
South Bend	1,844
*Tiosa	75
Wabash	25
*Warsaw	478
	<hr/> \$21,968

MIDWEST

Derby	\$104
Ft. Scott	30
*Mulvane	156
	<hr/> \$290

TOTAL CHURCH GIVING	\$62,563
INDIVIDUALS	6,850
TOTAL	\$69,413

*\$65,000 was sent to the World Relief Corporation
of the National Association of Evangelicals

TOP SIX CHURCHES (\$2,000 OR MORE)

1. Brighton Chapel, Ind.	\$5,798
2. St. James, Md.	5,669
3. Park Street, Ashland, Ohio	2,647
4. Nappanee, Ind.	2,234
5. Brush Valley, Pa.	2,065
6. Wayne Heights, Pa.	2,000
	<hr/> \$20,413

SEND OFFERINGS TO:

BRETHREN WORLD RELIEF

Robert Bischof, Treasurer
P.O. Box 117
New Paris, Indiana 46553

Waterloo Brethren Church Conducts Old-Time Brethren Worship Service

Waterloo, Iowa — If you had wandered into the worship service of the Waterloo First Brethren Church on Sunday morning, February 16, you might have thought that you had somehow stepped back in time.

You would have seen men and boys dressed in dark apparel and wearing no neckties sitting on one side of the sanctuary, and women and girls wearing plain clothing, head coverings, and little or no makeup or jewelry sitting on the other.

At the front of the sanctuary, you would have seen that the pulpit was missing and that in its place was a table, around which were seated the elders and deacons of the church.

As the service got underway, you would have observed that when the hymns were sung, no organ, piano, or other musical instrument was used. And when prayers were offered, most people got down on their knees to pray.

You would also have noticed that instead of the usual order of worship, each of the deacons around the table (from the one with the most seniority to the one with the least) was "extended the liberty" to give a word of testimony, preach a sermon, read from the Bible, or offer a prayer. And following each man's contribution, the congregation would join in singing an old familiar hymn.

Even the concluding sermon by Pastor Lynn Mercer might have sounded like something from the past, as he



A few of the Waterloo Brethren in old-fashioned garb.

Photo by Gail Hadley.

spoke on "Non-Conformity to the World," a topic not too popular in our day.

Well, if all this sounds like a visit to the past century, it was intended that

way. For on Sunday, February 16, the Waterloo First Brethren Church conducted an "Old-Fashioned Brethren Worship Service." Using James H. Lehman's book, *The Old Brethren*, as a resource, the Waterloo congregation tried to pattern this service after a Brethren worship service of 100 years ago.

The idea for the service came out of a study the church is doing of "Our Brethren Heritage." This study revealed that there were Brethren worshiping in the Waterloo area (Black Hawk County, Iowa) as early as 1886, and that some of their descendants now attend the Waterloo First Brethren Church. In fact, two of these descendants — Glade Miller and Ron Hoskins — are deacons in the church.

While this year's "Old-Fashioned Brethren Worship Service" was the result of the current study of Brethren history, everyone liked it so well that the congregation plans to make it an annual event.

— reported by Kathryn Lichty

Mrs. Julia Van Kosky (2nd from l.) was ordained a deaconess and Mr. Phil and Mrs. Kathy Plaia were ordained deacon and deaconess February 16 during the morning worship service of the First Brethren Church of South Bend, Ind. Rev. Woodrow Immel (r.), representing the Indiana District Ministerial and Congregational Relations Board, was the speaker for the occasion. Following his message, Rev. Immel and Pastor Larry Baker (l.) conducted the ordination service. After the service the Deacon Board treated the new members and their guests to a meal.



Photo by Mrs. Winnie Walker

Following his message, Rev. Immel and Pastor Larry Baker (l.) conducted the ordination service. After the service the Deacon Board treated the new members and their guests to a meal.

Victims Have Names

(continued from page 14)

is for volunteers to help remove debris. But there are other needs as well. One largely ignored need is the care of children. Through the Cooperative Child Care Program, the Church of the Brethren is meeting the physical and emotional needs of children by bringing trained child care volunteers to the scene.

Once the paperwork is completed and the debris cleaned up, most disaster agencies leave. But this is when hopelessness sets in for disaster victims. This is when volunteers are needed to work house by house

to rebuild homes and lives.

"Volunteers! What are they?" Let me quote from a presentation by Sue Heatherington, the director of the Niles, Ohio, rebuilding project:

Crazy people who sleep on cots in a church basement and take showers when and if they can. People who are happy to travel hundreds of miles to enjoy all the latest inconveniences. People who laugh and sing and pray and work until they're ready to drop, for nothing? . . . What happens when volunteers come? People [victims] who don't have the means or the ability or often simply the energy to meet their needs, find courage to trust someone else . . . They realize that they are important enough to be

cared about, and they begin to believe in themselves.

Because The Brethren Church does not have a disaster response program, we have a tremendous opportunity to increase the effectiveness of an already-organized, well-administered response network. Because of the inspiration I received at the workshop, I will be working through the World Relief Board to organize Brethren volunteers to work with the Church of the Brethren program. Please write to me if you are interested in serving our Lord by being prepared to help disaster victims who will need us . . . because victims have names. [†]

Twenty-Six Brethren Youth Chosen To Serve as 1986 Summer Crusaders

Ashland, Ohio — Twenty-six Brethren young people have been chosen to serve in Brethren churches as Summer Crusaders during June, July, and August, according to the National Board of Christian Education.

One young person will serve as a pastoral intern while the others will serve on four teams, including two educational units, a camp/educational team, and a music unit.

Vanda Funkhouser, a fourth-year veteran from Sarasota, Fla., will be the captain of the Ed I unit. Third-year veterans Jean Moe, Sarasota, Fla., and Michael Evans, Lathrop, Calif., will assist Vanda. First-year crusaders Ryan Gordon, Bradenton, Fla., and Rebecca Williams, Roanoke, Ind., complete the team.

The Ed II team will be captained by third-year veteran Jennifer Williams from Roanoke, Ind. Fourth-year crusader Ingrid Beckel, Hillcrest (Dayton, Ohio), and second-year veteran Kelly Cox, Bryan, Ohio, are also on this team. Beginning their crusader terms are Lauri Robison, North Manchester, Ind., and Barbara Jenkins, Walcrest (Mansfield, Ohio).

Paul Ritchey, a second-year crusader from Park Street (Ashland, Ohio), will head the Camp/Ed team. He will be assisted by Dominique Hutchison, a third-year veteran from Milledgeville, Ill. First-year members include Beth Baker, North Manchester, Ind., Grant

Shoemaker, Northwest Chapel (Tucson, Ariz.), and Richard Hubble, Lathrop, Calif.

The Music Team will be led by third-year veteran Mark Robison, North Manchester, Ind. Other veterans on the team will be third-year crusader Lori Davis, West Alexandria, Ohio, and second-year crusaders David Webb, Ardmore (South Bend, Ind.), and Ann Flora, Park Street (Ashland, Ohio). First-year members will be Tracy Dillon, West Alexandria, Ohio; Jodi Carman, Park Street (Ashland, Ohio); Jennifer Moorehead,

Muncie, Ind.; Todd Stombaugh, Bryan, Ohio; Glenn Black, Park Street (Ashland, Ohio); and Brian Harris, Ardmore (South Bend, Ind.).

Timothy Eagle, a second-year veteran from Park Street (Ashland, Ohio), will serve as a pastoral intern in The Brethren Church at New Lebanon, Ohio.

All of the teams will meet for **Intro Day** in Ashland on April 12. During that time they will choose team names, look at summer itineraries, have pictures taken, and work through team assignments. **Orientation Week** will begin with Captains' Training on June 6-7, followed by a week of intensive team training from June 8-14. Terms of service for the teams will begin on June 15.

Linwood Church Honors Mrs. Joan Myers For Service as Organist/Choir Director

Linwood, Md. — Joan H. Myers was honored by the Linwood Brethren Church during a recent morning worship service for her more than 20 years as organist and choir director for the congregation.

During the surprise recognition service, several members of the congregation gave short testimonies in her honor, and a letter from her first piano teacher, Mrs. Louise Broadwater, was read. On behalf of the congregation, Pastor Robert Keplinger presented Mrs. Myers a ceramic musical church, a gift certificate, and a silk flower corsage as an expression of the church's appreciation for her years of faithful service.

Mrs. Myers took her first piano lesson when she was six years old. She completed her formal music education

at Western Maryland College in 1961.

In addition to serving as the church organist and choir director, Mrs. Myers teaches the high school Sunday school class, serves on the Pastoral Relations Committee, and helps organize many special events as chairperson of the Planning Committee. She and her husband James are also deaconess and deacon in the Linwood Church.

In her "spare time," Mrs. Myers is an elementary public school teacher in Carroll County. Her husband is a farmer, as is one of their sons, John Mike. The Myers' other son, Jeff, is a student at Towson State University near Baltimore, Md.

According to Pastor Keplinger, "Linwood Brethren Church is most fortunate to have such a talented and dedicated member as Joan Myers."

Peace Committee Preparing Revised "Resolve for Peace"

St. Petersburg, Fla. — The General Conference Peace Committee is preparing a revised version of "Brethren Resolve for Peace," a document based on initial work done two years ago by the Jefferson Brethren Church.

This document will be presented for adoption at General Conference.

The Peace Committee plans to distribute copies through two channels yet this spring — "Leadership Letter" in May and **THE BRETHREN EVANGELIST** in June — so that Brethren congregations and individuals may have an opportunity to discuss and respond to the document before General Conference.

Anyone desiring a copy of this document in advance of these printings should write to Phil Lersch, 6301 56th Ave., N., St. Petersburg, FL 33709.



Choir director and church organist Joan Myers (r.) with the Linwood Church choir.

St. James Honors Senior Citizens As Part of Centennial Celebration

St. James, Md. — The St. James Brethren Church celebrated Senior Citizens' Day Sunday, February 23, with a carry-in dinner and a program honoring the congregation's senior members.

Approximately 160 people attended the dinner and program, which were part of the St. James Church's year-long celebration of its centennial year.

The program opened with several special readings, followed by interviews with the children who were present in the audience. The children were asked to give their opinions on such questions as "How old do you think is old?" "How old is your mommy?" "What do you like best about grandma?" and "What do you think is special about older people?"

Next on the program was a "Parade of Pastors," during which the 23 pastors who have served the St. James Church were introduced to the audience. The first member of the congregation was Alice Moats, and the first pastor was Rev. J.D. McFadden. Some of the other pastors who have served the congregation include I.D. Bow-

man, Joshua Long, Willis Ronk, L.V. King, W.S. Baker, D.C. White, Henry Bates, Freeman Ankrum, James Naff,



The Senior Citizens Choir of the St. James Brethren Church.

James Rowsey, and the current pastor, Brian Moore.

The program concluded with the St. James Senior Citizens Choir presenting a musical entitled "Age Isn't Really Important." A St. James

Church mug was also given to each senior citizen present.

In its ongoing celebration of its centennial year, the St. James congregation has published a pictorial church directory, made commemorative centennial plates and bookmarks, and is in the process of publishing a church

history. Other activities planned for the year include an ice cream social, a Children's Day program, and an old-fashioned Communion service.

The St. James centennial celebration will conclude on December 28 with a Christmas dinner, at which former pastor Rev. James Rowsey will be the speaker.

— reported by Mrs. Amanda Moore

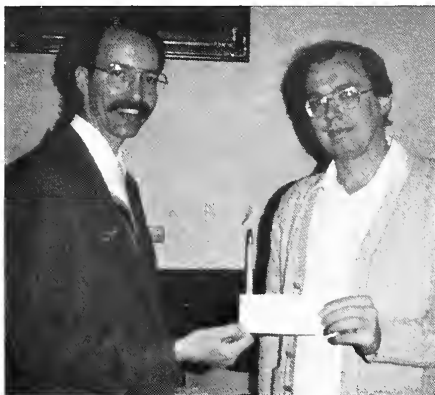
Waterloo Church Pays Spring Tuition At ATS for Director of Christian Ed.

Waterloo, Iowa — The First Brethren Church of Waterloo surprised Neil Hoppenworth during the morning worship service on February 9 by presenting him a receipt from Ashland Theological Seminary for his spring tuition.

Hoppenworth serves as director of Christian education for the Waterloo congregation. When the members of the church's Ministry of Christian Education learned that he was interested in attending seminary at Ashland, they decided to surprise him by paying for his spring tuition. Then they asked Pastor Lynn Mercer to present the receipt to Neil during the February 9 worship service.

Neil directs the over-all Christian education program of the Waterloo Church, with special emphasis on the youth. He is in charge

of the Sunday school, children's church, and a Wednesday after-school Bible school program for youth. His work is greatly appreciated by the Waterloo congregation.



Pastor Lynn Mercer (l.) presents a receipt from Ashland Theological Seminary to Neil Hoppenworth for his spring tuition.
Photo by Elizabeth Deltz.

At seminary Hoppenworth plans to pursue a degree in Christian education so that he might better serve the Waterloo Church.

— reported by Kathy Lichty



Fred Weber and Ron Wallie were recently installed as local church elders in the Medina Bible Fellowship Brethren Church of Medina, Ohio, by Pastor Terry Lodico. They replace former elder Chuck Tabb, who moved to Midland, Mich., and elder Linn Mast, who has taken a sabbatical.
Photo by Edward Pete.

Ohio District Conference Holds Spring Meeting at Newark Church

Newark, Ohio — The spring meeting of the Ohio District Conference was held March 7-8 at the Newark Brethren Church, the "only round church building in The Brethren Church."

The main conference sessions on Saturday were preceded by a Friday evening piano and organ concert by Rev. and Mrs. St. Clair Benshoff.

The Saturday morning session opened with congregational singing and a solo by Rev. Roger Stogsdill, followed by a message by the General Conference Moderator, Dr. Warren Garner.

Using Matthew 28:19-20 as his text, Dr. Garner asked and answered four questions about Christ's Great Commission: (1) What are the implications? We are to go, make disciples, baptize, and teach. (2) Why are we to do this? So that people will believe in Christ. (3) Where are we to carry this out? Everywhere — far away or near at hand. (4) How are we to do it? Dr. Garner believes that the answer to this question was purposely omitted by Christ, for the choice of how we carry out His Commission is up to us. Using his own life to illustrate his message, Dr. Garner proceeded to look at how events in our lives and the influence of others can lead us into greater service in carrying out Christ's Commission.

Following Dr. Garner's message, Ohio District Moderator John Rowsey led the 82 delegates present for the

conference in the first business session. Business conducted during this session included receiving reports from the treasurer and statistician, electing officers and board and committee members, discussing proposed amendments to the district constitution and by-laws, and receiving reports from the various district boards.

According to the statistician's report, the district had a net gain in membership of 392 in 1985 (from 3,019 to 3,411), despite the loss of 410 members during the year (319 by reversion — roll revision). Average Sunday morning worship attendance for the 21 district churches was 2,730.

Elections resulted in the following officers for 1986-87: moderator-elect — Rev. William Walk; secretary — Mrs. Susie Black; assistant secretary — Mrs. Janice Rowsey; treasurer — Tom Stoffer; assistant treasurer — Stan Gentle; statistician — Russell King. The new moderator is Dr. Dale Stoffer.

The District Board of Christian Education reported that a new maintenance building at Camp Bethany is nearing completion. It cost \$8,000, plus an additional \$3,000 for excavating, repairing the lane, and putting in a culvert.

An alternative to the original plan to remodel the dining hall building has been approved by the board. The plan includes remodeling the kitchen, building a new store with laundry facilities, and winterizing the bath

Pastor Scott did work a brief stint at the grill (reminding him of his days at "Stop 250" near Ashland, Ohio), but when the crowd began piling in, the chief cook again took over.

The number of customers during the day was greater than expected, with a large turnout from the church in addition to the regular patrons. The youth had made arrangements with Mr. Parcell that they would receive the hourly wages normally earned by the regular employees, plus any tips. Their income for the day was over \$600.

This amount was added to other money they had already earned toward their June bus trip to the Vermont mountains, Boston, New York City, and Washington, D.C. Other fund-raisers planned include a soup and salad bar, a "slave" auction, and perhaps a car wash or two.

— reported by Rev. Kerry Scott

house and cabins. Approximate cost will be \$55,000, about \$20,000 less than the original plan. The board believes that much of the revised project can be paid for with current funding, board reserves, and the current district apportionment, although a temporary increase in the apportionment may be needed at a later date.

Following lunch, brief board meetings, and auxiliary sessions, delegates reconvened to conclude the business of the day. They approved two recommendations from the district executive committee — one stating that money coming to the district from the sale of churches should be assigned to the District Mission Board for future mission churches; and a second directing that spring meetings of the conference should be rotated between locations in the southern and northern sections of the district, with all fall meetings to be held in a central location.

Also approved were changes in the constitution and by-laws (discussed in the morning session) aimed mainly at bringing the constitution in line with current practices in The Brethren Church. Among the changes were procedures for forming and recognizing classes and mission congregations, changing the name of the Board of Evangelists to Board of Oversight, and modifying the article on the "Call, Licensure and Ordination of Ministers" as made necessary by the establishment of the National Ordination Council.

The next meeting of the Ohio District Conference will be held September 13 at Camp Bethany.

Jefferson Youth Take Over Area Restaurant For a Day

Goshen, Ind. — Senior high youth of the Jefferson Brethren Church took over operation of a restaurant on Saturday, January 25, to raise money for a trip to the East Coast in June.

The Fairway restaurant, owned by Don Parcell, serves breakfast and lunch and is open from 5:30 a.m. to 2:00 p.m. daily. The youth, sponsored by Pat and Jeryl Hochstetler, Pam and Ken Ingold, and Denise and Kerry Scott, split into three groups and each group worked a three-hour shift, with approximately 35 youth participating.

The youth were involved in all aspects of the restaurant operation — from waitress to dishwasher — except the cooking, where the owner and his son assumed their customary duties.

Medina Fellowship Purchases Expansion and Building Site

Medina, Ohio — The Medina Bible Fellowship Brethren Church recently purchased 5.3 acres of land adjacent to its church property.

Purchase price of the property, which will be used for expansion and as the site for a new church facility in the future, was \$45,000.

The congregation, which had agreed not to go into debt to buy the property, was able to pay cash for the land. It was assisted in doing so by a grant of \$13,000 from the Missionary Board "Growth Partners Club," for which the congregation was very thankful.

The Medina Bible Fellowship also recently completed the addition of two Sunday school rooms to the basement of its present church building.

— reported by Edward Pete

NAE Convention Calls Christians To Seek Liberty for All in Christ

Kansas City, Mo. — "Go . . . Liberate!" (John 8:32) was the theme of the 44th annual convention of the National Association of Evangelicals held March 4-6 in Kansas City.

Principal speakers for the convention included Argentina-born evangelist Luis Palau, U.S. pastors Jack Hayford and Stephen Brown, and the Honorable Donald Hodel, Secretary of the U.S. Department of the Interior.

Acting on the convention theme,

delegates adopted a resolution:

— calling on all Christians to proclaim faithfully the powerful message of personal salvation to those enslaved by the shackles of sin;

— calling on all who proclaim this message to minister to the suffering, the oppressed, the poor, the hungry;

— calling upon all governments guilty of religious, racial, and economic oppression to establish civil freedom for all their citizens;

— calling upon our government to press vigorously for human rights, particularly religious liberty, in all nations;

— calling on all Christians to manifest special concern for Christians living where freedom to evangelize and educate is prohibited and to pray faithfully for them.

Also adopted was a resolution condemning apartheid. The resolution called apartheid "an affront to a just God and . . . contrary to the Bible's teaching," and concluded by stating: "We lift up to God all the peoples in South Africa that they might resolve their differences by peaceful means in a spirit of brotherhood and love. We will pray and work for a speedy and peaceful end to this injustice in the Republic of South Africa."

Associate Professor Appointed at ATS To Teach Old Testament and Hebrew

Ashland, Ohio — Dr. David Weston Baker has been appointed associate professor of Old Testament/Hebrew at Ashland Theological Seminary, according to a recent announcement by Dr. Joseph R. Shultz, president of Ashland College and Seminary.

Dr. Baker currently teaches Old Testament at the University of Durban-Westville in South Africa. He will assume his position at ATS in the fall.

Born in Toronto, Canada, Dr. Baker holds dual citizenship in the U.S. and Canada. He received his B.A. from Temple University in Philadelphia, Pa., in 1970; a Diploma of Christian Studies from Regent College, Vancouver, B.C., in 1972; a Master of

Christian Studies from Regent in 1973; a Master of Philosophy from the University of London, England, in 1976; and his Ph.D. from the University of London in 1982.

Dr. Baker is a member of the Plymouth Brethren Church and served as pastor of the Westminster Gospel Chapel in Burnaby, B.C., from



Dr. David W. Baker

1981-83. While in South Africa, he served as Elder in Bedford Chapel, Johannesburg. He currently attends an evangelical Anglican church in Durban. He has been actively involved in preaching and teaching, and in leading home Bible study groups.

His awards include being chosen a 1969-70 American Friends of Tel Aviv University Scholar; a 1977-78 Canada Council Doctoral Fellow; and a 1977-79 Tyndale Fellowship Old Testament Research Fellow. He has numerous articles in print and his first book is due for release by Tyndale House Publishers this year.

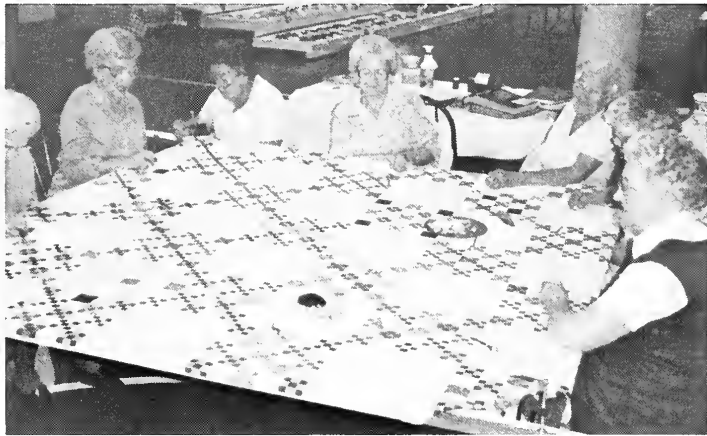
Dr. Baker and his wife Morven have two children, Adam (8) and Emily (6).

Berlin WMS Women Keep Busy With Variety of Activities

Berlin, Pa. — The WMS ladies of the Berlin Brethren Church have been so active during past months that they could easily be called the "Berlin Brethren Busy Bees," according to Geneva Altfather, one of their members.

In answer to a call for demonstrators in the community fair, they prepared a display of canned and baked goods. They also quilted a quilt that was over 100 years old. The nine-patch pieces of this quilt were made up of postage-stamp size patches, some of which were themselves pieced. While most of the women worked on this quilt, some of the others knotted two comforters.

Another project of the group was making and selling mincemeat. This involved the whole process of coring and peeling apples, cooking the ingre-



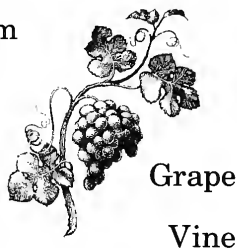
Working on a 100-year-old quilt are (l. to r.) Clara Brant, Mary Menges, Betty Bird, Anna Pritts, Naomi Ferner, Carrie Darr, and Mabel Hepler.

Photo by Geneva Altfather.

dients, packing the mincemeat in cans, and selling the finished product.

The ladies made and sold 197 quarts, with requests for even more.

From The



Grape Vine

The Brethren Church received special recognition for its high level of giving to the World Relief Corporation (WRC) of the National Association of Evangelicals during the NAE Convention held March 4-6 at Kansas City. Among NAE member denominations, The Brethren Church was third highest in per capita giving to WRC and 12th in total giving (while 25th in membership size). The Brethren Church gave \$65,000 to World Relief through WRC in 1985 (see page 16 for details of World Relief giving).

Dr. Juan Carlos Miranda, supervisor of Hispanic Ministries and Mexico Missions for The Brethren Church, was elected to the executive committee of the National Association of Evangelicals during the recent NAE Convention. Dr. Miranda is also chairman of NAE's Hispanic Commission.

Mrs. Helen Garber, wife of the late Rev. Frank W. Garber, celebrated her 98th birthday on February 13. Mrs. Garber was a very active member and worker in the Cheyenne, Wyo., Brethren Church for many years and continues to participate in many of the church's activities.

Bertina Laying and Nellie Knepper were recognized recently by the Berlin, Pa., Brethren Church for their many years of perfect attendance at Sunday school — Miss Laying for her 59 years of perfect attendance and Mrs. Knepper for her 48 years.

Dr. Robert Schuller, senior pastor of the Crystal Cathedral and the *Hour of Power* television ministry, will speak at the Ashland College commencement on May 10. He will also be awarded an honorary doctor of humanities degree by the college.

Youth of the First Brethren Church of Ardmore, South Bend, Ind., held a "Rock-A-Thon" February 7-8 to raise money for special projects. They rocked in rocking chairs for 12 hours and 45 minutes and received \$500 in pledges. Of this amount, \$300

will go to the National BYC project (the Cheyenne, Wyo., Brethren Church), with the rest to be used for a district offering and for BYC membership dues. While they rocked, the youth learned Bible verses and studied the "Romans Road to Salvation."

The annual Brethren Pastors' Conference will be held April 29-May 1 at Stonecroft Conference Center, Branson, Missouri. "Learning in the Beauty of God" will be the theme of the conference. Cost per couple is \$125.00 plus travel.

A Day of Prayer for World Evangelization will be observed Sunday, May 18 (Pentecost Sunday). Thousands of Christians around the world will participate in this special time of prayer for evangelization, which was initiated several years ago by the Lausanne Committee for World Evangelization (LCWE). Churches interested in taking part in this special day of prayer can obtain information and prayer packets from the LCWE International Office, P.O. Box 2308, Charlotte, NC 28211.

The First Brethren Church of West Alexandria, Ohio, conducted an "Easter Visitation Blitz" on Saturday,

March 22. Following a Prayer Breakfast in the fellowship hall, members set out to visit every home in West Alexandria and the surrounding community in order to invite each household to attend Easter services.

The combined choirs of the Canton Trinity, Louisville Bible, and Louisville First Brethren Churches will present the cantata *Alleluia* by Bill and Gloria Gaither at the Louisville Brethren Bible Church on Sunday evening, April 6.

The Pennsylvania District will have its annual Men and Boys' Retreat at Camp Peniel on May 16-17.

Mr. R. Stanley Tam was honored as the National Association of Evangelical's Layperson of the Year at the recent NAE convention. Tam is a businessman who has committed the entire profits from his corporations to God. During his nearly 50 years in business, he has given millions of dollars to missionary and Christian work. In addition to his business, he carries on an active speaking ministry and is a dedicated soul-winner. In fact, while enroute to Kansas City to receive his award, he helped lead a man to personal faith in Jesus Christ.

In Memory

Harvey L. Ruse, 97, March 18. Member of the First Brethren Church of North Manchester. Services by Woodrow Immel and Archie Nevins, pastor.

Nellie L. Pottenger, 83, March 1. Member of the First Brethren Church of North Manchester. Services by Woodrow Immel and Archie Nevins, pastor.

Eva June Musselman, 89, February 25. Member of the First Brethren Church of Florida. Services by Alvin Grumbling, pastor. Mrs. Musselman was corresponding secretary for the Florida Church and reported a number of news items to the "Update" section of the EVANGELIST.

Mrs. Kitty Nordblad, 90, February 24. Member for 73 years of the First Brethren Church of South Bend. Services by Larry R. Baker, pastor.

Mrs. Gladys Whetstone, 94, February 24. Member of the First Brethren Church of Florida. Services by Alvin Grumbling, pastor. Mrs. Whetstone was the widow of Elder Sylvester M. Whetstone, who pastored Brethren churches in Indiana, Pennsylvania, and Ohio prior to his death in 1954. Mrs. Whetstone served as vice-president of the National Woman's Missionary Society for 12 years and as a housemother at Ashland College for 13 years, retiring in 1968, at which time she moved to the Brethren's Home in Florida.

Oscar Robarge, 79, February 24. Member for 46 years of the First Brethren Church of Bryan. Services by Marlin L. McCann, pastor.

Willis Gower, 68, February 22. Member for 57 years of the St. James Brethren Church. Services by Brian H. Moore, pastor.

Rosalie Hoover, 54, February 20. Member for seven years of the St. James Brethren Church. Services by Brian H. Moore, pastor.

Glenn D. Brown, 77, February 16. Member for 65 years of the First Brethren Church of Waterloo. Services by Lynn Mercer, pastor.

Mrs. Erma Davis, 91, February 11. Member for over 50 years of the First Brethren Church of South Bend. Services by Larry R. Baker, pastor.

Weddings

Audrey Tanner to Howard Egelhoff, March 21, at the Burlington First Brethren Church. Members of the First Brethren Church of Burlington.

Goldenaires

Mr. and Mrs. Lloyd Benedict, 50th, March 25. Members of the Denver, Ind., First Brethren Church.

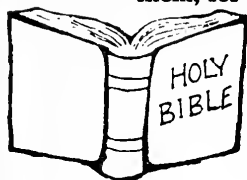
Phil and Mae Egelhoff, 50th, March 18. Members of the First Brethren Church of Burlington.

Membership Growth

Garber: 2 by transfer
St. James: 3 by transfer
New Lebanon: 2 by transfer

Little Crusader

Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14).



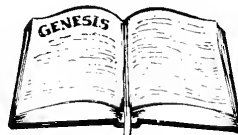
THE BIBLE LIBRARY

The Bible is like a library. It contains 66 books. There are 39 books in the Old Testament and 27 books in the New Testament. The New Testament tells us about the life of Christ, His disciples, and the church.

A Bible Book Message

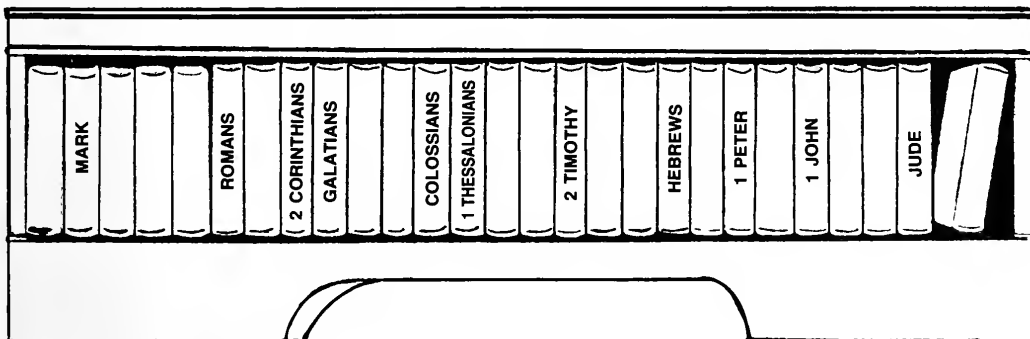
Use each clue to help you fill in the name of a book of the Bible. Put the numbered letters in the spaces at the bottom to spell out a hidden message. (Answers on page 3.)

1. We use them in counting. _ _ _ 8 _ _ 1 _
2. Three Bible books with the same name. _ _ _ _
3. He was swallowed by a great fish. _ _ _ _ 6 _
4. Men married to queens. _ _ _ _
5. Men who decide things in court. _ _ _ _ 2 _
6. The last book of the Old Testament. _ 3 11 _ _ _ 9 _
7. Wise sayings. _ _ _ _
8. The first book in the Bible. _ 7 _ _ 12 _ _ _
9. The book after Amos. _ 10 _ 4 _ _ _
10. The parts of a play. _ _ _ 5 _



1 2 3 4 5 6 7 8 9 10 11 12

Fill in the missing books of the New Testament. Can you do it without looking in the Bible? Use your Bible to check your answers when you finish.



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THE BRETHREN **Evangelist**

MAY 1986





the salt shaker

by Alvin Shifflett

Bogus Theology of Wealth

THE ELECTRONIC CHURCH has led many a person to believe that becoming a Christian guarantees health and wealth. I wish this were true, but it isn't. If it were, we'd have people waiting in line to join the church.

The saying, "A child of the king ought to live like a prince," is bogus theology, to put it mildly. Many people, however, like to think it is true. And it certainly makes for a good message. Unfortunately, most of the time the only one living like a prince is the messenger.

Please don't misunderstand me: the Bible doesn't condemn wealth, just the love of it. The ancient church father Chrysostom said, "Riches are not forbidden, but the pride of them is."

It's not how much you've stuffed into your financial portfolio that counts, but what you're doing with it. I think that is what Jesus meant when He said, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God" (Matt. 19:24, NASB). (One wealthy man asked me if that was a one-humped or a two-humped camel.) Notice that Jesus didn't say it is impossible.

Money is not evil

Occasionally you hear someone say, "Money is the root of all evil." You know they're twisting the words of Holy Writ, for money of itself is not evil. Money can put a missionary in Colombia or Argentina, a young person through college, etc.

But to lust after money or to use it to commit adultery *is* evil.

The call to the rich young man was to give up his riches and follow Jesus. He couldn't! Matthew Henry said, "There is a burden of care in getting riches; fear in keeping them; temptation in using them; guilt in abusing them; sorrow in losing them; and a burden of account at last to be given concerning them."

The rich young ruler couldn't give up his money because this life and its comforts meant more to him than Jesus and the life to come.

Too much money

Too much money makes many a soul rotten. Even a tithe doesn't make a dent in a fat portfolio, since it's tax deductible. The day may come when the tax deduction is removed; then we'll see who really loves God.

It's quite obvious to me from the Scriptures that the more we have the more will be required of us. A classic illustration of this is the widow who gave her last mite. Others had cast their offerings into the treasury that day. I suspect that some big givers had "cast in." But according to Jesus, none of them gave like the widow. Why is that? The answer is simple — she gave all she had out of her poverty. Her sacrifice made her a paradigm of giving. We forever hold her up as an example.

I've heard people say, "I'd rather go to hell rich than poor!" They mean, of course, that they want to be wealthy here and to enjoy life to

its fullest while they can. The person who thinks that way is revealing extreme shortsightedness, bad judgment, poor stewardship, downright greed, and outright sin.

I recently heard of a man being buried in his Rolls Royce. I have no idea what the man thought he'd do with his Rolls. If his theology was anything like I perceive it to be (per his strange mandate), then he was in for a hot ride, especially if they put gasoline in the tank. I wonder if he requested a full tank of gas.

Unfortunately, poor people also go to hell. Some become so embittered with their lot that they are blinded to the gospel by their lust for mammon or their envy of the rich.

I knew some boys in college who always scratched a new Cadillac whenever they found one parked. What made them do it? I suppose envy, bitterness. Some of them now drive Cadillacs! I wonder if they remember what they used to do during their days of poverty as students. It's interesting how soon we forget.

Rich or poor, sin has no boundaries. The devil tries awfully hard, no matter where or how you live.

Martin Luther put it well when he said, "Riches are the pettiest and least worthy gifts which God can give a man. What are they to God's word, to bodily gifts, such as beauty and health; or to the gifts of the mind, such as understanding, skill, wisdom? Yet men toil for them day and night, and take no rest. Therefore God commonly gives riches to foolish people to whom he gives nothing else."

We're only trustees

I came across an interesting thought by a man named Joseph Hall: "Rich people should consider that they are only trustees for what they possess, and should show their wealth to be more in doing good than merely in having it; they should not reserve their benevolence for purposes after they are dead, for those who give not of their property till they die show that they would not then, if they could keep it any longer."

When I die, I hope you don't have to turn to my ledger to determine my wealth. If you do, then I will have been no better than the man in the Rolls with a full tank of gas! [†]

THE BRETHREN EVANGELIST
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"66 in '86"

Moderator Arden Gilmer's recommendation to the 1985 General Conference that Brethren read the Bible through in 1986 has led a number of churches and individuals to adopt the slogan "66 in '86" — that is, to set a goal of reading all 66 books of the Bible in 1986. With the year one-third gone, it's a good time to evaluate our progress and to "consider how we may spur one another on" to complete this goal (cf. Heb. 10:24).

One way of "spurring one another on" is to share experiences through the pages of the EVANGELIST. For example, How many people in your church have committed themselves to "66 in '86"? What is your church doing to motivate members to keep reading? What joys and blessings are you (as a church or as an individual) receiving as a result of reading the Bible through? Send us a report of your experiences and we will share them with other readers of the EVANGELIST.

Answers to Little Crusader Page.

The Beautiful Attitudes: 1. Poor in spirit; 2. Mourn; 3. Meek; 4. Hunger and thirst; 5. Merciful; 6. Pure in heart; 7. Peacemakers; 8. Persecuted. Jesus' mountaintop talk was called the "Sermon on the Mount."

Living the Beatitudes: Rejoice and be glad for your reward in heaven is great.

Discovering Your Spiritual Gifts



Second of three articles on spiritual gifts in the church, by Dan L. Lawson.

As each one has received a special gift, employ it in serving one another, as good stewards of the manifold grace of God.
I Peter 4:10*

EVERY TRUE MEMBER of the Body of Christ has received a spiritual gift from God. Furthermore, every true function of the Body of Christ has a member to perform it, and every member has a function to perform.

These basic truths about spiritual gifts were presented in "Equipped to Build," in last month's issue of the *EVANGELIST* (pages 4 and 5). Having established these truths, we must now take a serious look at how we can discover our own personal set of spiritual gifts.

Let us begin by looking first at the spiritual gifts mentioned in the Bible. Twenty-seven such gifts have thus far been discovered. Note, however, that this may not be an exhaustive list, for God, in His infinite wisdom, may well have created many other gifts which we have yet to discover.

Most of the spiritual gifts mentioned in the Bible are found in three key chapters — Romans 12, I Corinthians 12, and Ephesians 4. Other chapters which name spiritual gifts include I Corinthians 7, 13, and 14, I Peter 4, and Ephesians 3.

Let us begin composing a list of spiritual gifts, looking first of all at the three key chapters mentioned

*Scripture quotations are from the *New American Standard Bible*.

above. Note that the words in parentheses are variant translations of the same word in the Greek text.

Romans 12

1. Prophecy (preaching, inspired utterance)
2. Service (ministry)
3. Teaching
4. Exhortation (stimulating faith, encouraging)
5. Giving (contributing, generosity, sharing)
6. Leadership (authority, ruling, administration)
7. Mercy (sympathy, comfort to the sorrowing, showing kindness)

I Corinthians 12 (those already mentioned above are not repeated)

8. Wisdom (wise advice, wise speech)
9. Knowledge (studying, speaking with knowledge)
10. Faith
11. Healing
12. Miracles (doing great deeds)
13. Discerning of spirits (discrimination in spiritual matters)
14. Tongues (speaking in languages never learned, ecstatic utterance)
15. Interpretation of tongues
16. Apostle
17. Helps
18. Administration (governments, getting others to work together)

Ephesians 4 (again without repeating those named above)

19. Evangelist
20. Pastor (caring for God's people)

Other gifts specifically mentioned in the New Testament are:

21. Celibacy (continence)
22. Voluntary poverty

23. Martyrdom
24. Hospitality
25. Missions

To these, C. Peter Wagner, feeling that the list is yet incomplete in so far as Scripture is concerned, adds:

26. Intercession
27. Exorcism²

It is important for us to realize that the discovery and development of spiritual gifts within ourselves and our churches will abundantly supply every need of the Body of Christ, both in evangelism and in achieving spiritual maturity.

During the years since the dramatic interest in spiritual gifts swept across the Christian realm, many techniques for discovering one's personal spiritual gifts have been developed. While most of these will provide you some help in discovering your spiritual gifts, one of the most effective is *The Modified Houst Questionnaire*, developed and copyrighted by the Fuller Evangelistic Association.³

This questionnaire is not a test and need not be feared. It is simply an exercise to assist you in discovering your spiritual gifts. It will do this in two ways. First, it will help you identify gifts which you are already using, but which you may never have thought of as spiritual gifts. And second, this questionnaire will also reveal gifts that may be hidden just below the surface and which need some development. Most believers are surprised at the gifts they discover, and also amazed at the fact that God would give them such an important mission.

Pastor Lawson serves the Valley Brethren Church, Jones Mills, Pa.

Before taking the actual steps to find your spiritual gifts, four fundamental prerequisites need to characterize your life. Omit any one of these, and you will have a very difficult, if not impossible, time discovering your gifts.

First, you have to be a Christian. God only gives His spiritual gifts to true members of the Body of Christ (Christians). Those who do not believe in Jesus Christ as Savior and who have not made a wholehearted commitment to Him and His church will, in fact, possess no spiritual gifts whatsoever.

Second, you have to be open to spiritual gifts. Most Christians who do not know of spiritual gifts have simply never been taught, while others have turned away out of fear of the supernatural. When the church remains true to scriptural teaching on spiritual gifts, no true believer, having heard these teachings, will remain without God's gifts.

Being open to spiritual gifts is a matter of faith. You must believe that God has given you a spiritual gift before you can begin the process of discovering it. In order to discover your spiritual gift, you must have a sense of thankfulness to God that He has given you a gift and a sense of joyful anticipation about uncovering it.

Third, you have to be willing to work. "Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you" (Matt. 7:7). Discovering your spiritual gifts is a task that God needs to help you accomplish. God has given you one or more spiritual gifts for a reason. He has a job He wants you to do in the Body of Christ, a specific job that He has equipped you to do. He knows whether you are serious about working for Him. If He sees that you want to discover your spiritual gifts "just for kicks" or because it is the "in thing to do," you cannot expect Him to help you.

God will help you, however, if you promise to use your spiritual gifts for His glory and for the welfare of the Body of Christ. Recognize the fact that God knows what is best for you. Be open to what He wants you to do.

Fourth, you have to pray. "But if any of you lacks wisdom, let him ask

of God, who gives to all men generously and without reproach, and it will be given him" (Jas. 1:5). Pray to God earnestly for His guidance while you seek His spiritual gifts within you.⁴

Discovering Your Gifts

C. Peter Wagner in his book *Your Spiritual Gifts Can Help Your Church Grow* describes a five-step method for discovering your personal set of spiritual gifts⁵. They may be referred to as the five E's. They are as follows:

Explore the possibilities.

Study the Bible thoroughly. Seek out the passages on spiritual gifts and ask for pastoral guidance. Also learn your church's position on spiritual gifts. Not every denomination nor every congregation within a denomination will agree on the subject of spiritual gifts. Therefore, in order to work effectively within the Body of Christ, you must be prepared to work within the teachings of that particular group of believers.

List all the spiritual gifts that God has made available to you, then:

Experiment with as many as you can.

Ray Stedman says, "You discover a spiritual gift just like you discover a talent."⁶ We should note, however, that spiritual gifts are distinctly different from God-given talents such as singing, athletic ability, etc. Nevertheless, just as you would never know that you had a talent for singing if you never tried, even so you will never know that you have a spiritual gift unless you seek to use it.

If God has truly given you a spiritual gift, you will be successful when you experiment with that gift. Usually, discovering gifts does not come easily. Give each gift a fair try. Let your success be an indicator of your spiritual gifts.

Examine your feelings.

Findley Edge says that a Christian who finds God's calling through his or her spiritual gifts gets a "eureka feeling." That means that the person says, "This, really, is what I would rather do for God than anything else in the world."⁷ When you discover the spiritual gift niche that God has created just for you,

you receive an inward peace that passes all understanding. In addition, believers should feel "turned on" to the work they are doing for God because they have discovered their place with Him.

Evaluate your effectiveness.

Since spiritual gifts are task-oriented, it is not out of order to expect results. If God has given you a gift, He has done so because He wants you to accomplish something for Him. Therefore, evaluate the degree to which you are accomplishing the required task. "When true gifts are in operation, whatever is supposed to happen will happen."⁸

Expect confirmation from the Body.

If you think you have a spiritual gift and are trying to exercise it, yet no one else in the church recognizes that gift at work in you, the chances are you do not possess that particular gift. We can expect the Body to recognize and confirm the effectiveness of our God-given spiritual gifts.

We need to realize, however, that if the rest of the Body can identify a particular gift in you, then they can justly expect you to use that gift for the glory of God and the work of the church. The danger at this point is that the church will project a gift upon one of its members simply because certain members wish that gift to be in the Body.

Some of your gifts may be dormant against God's will. You may have a gift that you are supposed to be using but are not. Let us remember what Paul wrote to Timothy: "Do not neglect the spiritual gift within you . . ." (I Timothy 4:14).

Be the someone special God wants you to be by discovering and using your spiritual gifts. [†]

¹C. Peter Wagner, *Your Spiritual Gifts Can Help Your Church Grow* (Regal Books, 1979), p. 40.

²*Ibid.*, p. 73.

³Both a leader's guide and student workbooks can be ordered from Fuller Evangelistic Association, Box 989, Pasadena, CA 91102.

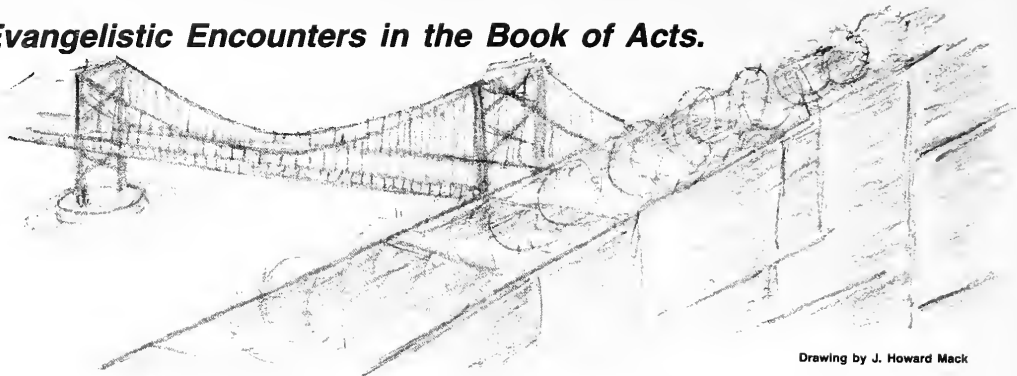
⁴Wagner, pp. 113-115.

⁵*Ibid.*, pp. 116-131.

⁶Ray C. Stedman, *Body Life* (Regal Books, 1972), p. 34.

⁷Findley B. Edge, *The Greening of the Church* (Word Books, 1971), p. 141.

⁸Wagner, p. 127.



Drawing by J. Howard Mack

Barriers or Bridges?

By William W. Brady

"CLASS, we have a new student," my fifth grade teacher announced. Children bustling about putting away their belongings in preparation for lunch suddenly halted all activity and eyed the intruder curiously. "Her name is Becky, and we welcome her to our class," Miss Gale continued to closed ears.

Becky was neat in appearance, well-groomed, and even stylish to the untrained eye. Her notebooks seemed new and of good quality. But all that was ignored, for her name, her appearance, her shy demeanor were all less significant than one all-important fact: Becky was black! For the first time a black student had been enrolled in our all-white suburban elementary school, and the silent reaction of our class revealed our astonishment.

Miss Gale looked around the room and spotted the empty desk next to mine. "Becky, why don't you take the seat right there?" she said, pointing to the vacant desk on my left. I thought I would die! The first black student, and she had to sit next to me!

Becky came over and sat down at the desk adjacent to mine. I immediately began to scoot as far away as I could from that (in my mind) now-contaminated desk. I wanted nothing to do with this girl. I began erecting an invisible barrier be-

tween myself and this uninvited person.

Kids can be brutal, and we were no exception. No one spoke to Becky. She ate lunch alone. At recess, she played alone. If she went to the swing sets, everyone left. She was not allowed in our kickball games or any other team activity. She was left alone in every instance.

As for me, I suffered a different agony. I received plenty of razzing from my classmates for the dubious honor that had been bestowed upon me. Gloom and despair settled upon me with each passing day. I dreaded school, the put-downs by my peers, and most of all, sitting next to my neighbor, to whom I had yet to speak. Weeks passed, and even though I had to sit next to Becky, the barrier separating us was wide, high, firm, and strong. Each day I added a bit more to this barrier, which I had built against this new student.

Barriers are nothing new

Barriers between people are nothing new. From the beginnings of history, people have faced segregation, separation, isolation, or social classification. Every nation has established its own "in group" of people as well as its "outsiders." While the excuses for such barriers are many and varied, they boil down to one: Barriers are built to avoid people who are different.

Even the Bible does not hide prejudice, and perhaps none was more

blatant than the prejudice the Jews had for the Samaritans. For centuries the Jews and the Samaritans were neighbors. Yet a self-respecting Jew would walk miles out of his way to avoid passing through Samaria.

Samaritans were hated during New Testament times because 700 years earlier they had intermarried with people who were forced into their territory by the conquering Assyrians. Also, their religion was tainted with idolatry, legend, and superstition. Samaritans were only part Jew — half-breeds — and therefore were deeply hated by the Jews for "selling out" their heritage.

The barriers between Jew and Samaritan were firmly in place by the time the church arrived on the scene. Jesus told His followers that they would be His witnesses in Samaria, but at that time even the disciples probably had their doubts.

As the church developed, the Samaritans were no problem. The church at Jerusalem grew under the leadership of the Apostles. Thousands were added to the church and little effort was made to reach beyond the borders of the capital city.

But when Stephen was stoned to death by the Jewish authorities and Saul began his persecution of the church, Christians began to flee for their lives. And as they fled, they spread the message of the gospel. The Bible says, "Therefore, those who had been scattered went about

Rev. Brady is pastor of the College Corner Brethren Church near Wabash, Ind.

"Acts 8 suggests four keys that enabled Philip to destroy barriers and to share Christ in Samaria successfully."

preaching the word"* (Acts 8:4). Often it takes persecution or disaster to make the church face up to God's expectations of His people.

Even as the believers scattered, it is doubtful that many headed toward Samaria because of entrenched hatreds. We must remember that barriers work both ways, and most people of Jewish descent, whether they were Christian or not, were unlikely to receive a brass-band welcome in Samaria.

Philip: a bridge-builder

It would take a great deal of effort to destroy seven centuries of hatred. The man who accepted that challenge was Philip.

Philip was a layman and a servant in the church. When a complaint arose concerning food deliveries to certain widows, he was one of seven men chosen to oversee this task. His outstanding attributes were wisdom, a good reputation within the church, and the fact that he was filled with the Holy Spirit (Acts 6:3). As the Holy Spirit worked in his life, Philip also manifest a gift for evangelism. Even the death of his friend, Stephen, did not lessen his resolve to share the gospel.

When persecution broke out in Jerusalem, Philip went to Samaria. There he faced the distrust that had built up over the centuries. Acts 8 suggests four keys that enabled Philip to destroy barriers and to share Christ in Samaria successfully.

Recognize the value of individuals

The first key to destroying barriers to evangelism is to **recognize the value of individuals**. Often, we are content to evangelize those who are just like us. Those different from us are ignored, with the rationalization that God is not interested in such people and that they are not needed in His family. But in the eyes of the Lord, *all* persons are of equal value. The Bible says, "The Lord is . . . not wishing

for any to perish but for all to come to repentance" (II Pet. 3:9). Jesus gave His life for all people, not simply those who have a certain color skin or a particular racial background.

Some years ago, when the hippie lifestyle was popular, I told a church group about a California church that was attended each Sunday by a number of college students who came with their Bibles, beards, long hair, blue jeans, and bare feet. These young people always sat on the floor right in front of the pulpit, where they studied God's word. Following the talk, one person came to me and said, "I sure hope nothing like that happens in our church. It would mess up our carpet."

If the church is ever to effectively reach people for Christ, we must recognize that in the eyes of God, people are more important than rugs. Christ died for all sinners, no matter how different they are from us. As Philip entered Samaria, he saw that clearly.

Preach Christ

The second key to breaking down barriers is to **preach Christ**. Acts 8:5 is clear: "And Philip went down to the city of Samaria and began proclaiming Christ to them." Philip did not proclaim the church, its visitation program, missionary budget, youth ministry, fellowship hours, or senior citizens services. He simply proclaimed Jesus.

Too often, our evangelistic efforts are designed to invite people to church services, not to Christ. We complicate our message with rules and regulations, some not scriptural, instead of presenting the simple message that confounds the wise and comforts the hurting. Our message must be that which Paul proclaimed to the Corinthians: "For I determined to know nothing among you except Jesus Christ, and Him crucified" (I Cor. 2:2).

The Samaritans would have never accepted the Jewish brand of Christianity. But the plain and simple message of Christ found a home in

hungering hearts. As more and more Samaritans found hope in Christ, miracles occurred and barriers began to crumble.

Withstand opposition

Usually barriers do not come down without a struggle. Whenever the name of Jesus Christ is proclaimed, there will be opposition. But the third key to breaking down barriers to evangelism is to **withstand opposition**.

Shortly after the arrival of Philip and the victorious effects of his preaching, Simon makes an entry. Acts paints an interesting picture of this man: "Now there was a certain man named Simon, who formerly was practicing magic in the city, and astonishing the people of Samaria, claiming to be someone great . . ." (Acts 8:9). Obviously, Simon was a legend in his own mind. He had also captured the attention of the people (8:10). With such popularity, he was not about to surrender his position of power without a struggle. He proved to be a problem in the fledgling mission. Fortunately, Simon became a believer (8:13), but even so he continued to keep an eye out for ways to benefit himself.

For those who struggle to do the work of the Lord, especially evangelism, opposition is often intense. Satan never allows the church free reign to bring unbelievers to salvation. Sad to say, he is even able to use Christian people to hinder efforts in evangelism. He finds believers who are unwilling to cross barriers to witness or who are unwilling to accept as Christians those who are different from themselves, and he uses these to hamper God's work.

Nevertheless, despite strong opposition, Christ has called us to witness (Matt. 28:19-20; Acts 1:8), and to endure (Matt. 24:13). We can leave our opponents to Him.

As the news spread concerning the revival in Samaria, the Jerusalem church sent Peter and John to investigate. If Philip had been like many Christians, he would have been of-

(continued on next page)

*Scripture quotations are from the *New American Standard Bible*.

A Of Chri

By Marie Clowdis

I tell you most solemnly, whoever believes in me will perform the same works as I do myself, he will perform even greater works, because I am going to the Father. Whatever you ask for in my name I will do, so that the Father may be glorified in the Son.

John 14:12-13
The Jerusalem Bible

It was an unusually balmy, spring-like day for the last week of March 1968. Our family had recently moved into our "new" 100-year-old home in Oakville. Winter had held us captive in the house long enough. Tanya, age 17 months, Jay, age 3½, and I had spent all day in the yard. They had played while I raked and removed the debris that had collected during the fall and winter months.

The arrival of the school bus and our other two children, 8-year-old Cindy and 6½-year-old Robin, alerted me to the fact that I'd become so absorbed in the yard work that I'd neglected to start dinner on time. Oh well, hot dogs were quick and one of the kids' favorite meals.

While waiting for the hot dogs to come to a boil, I went into the living room to talk to my husband, Gordon. He had just come home from work at the Farmer's Elevator. In a matter of a few short minutes, our quiet conversation about the day's events was broken by screams from our four children in the kitchen.

Tanya, hungry from playing outside in the fresh air, had grown impatient and decided to help herself to the hot dogs, which by then had come to a rapid boil. The pan of scalding water emptied itself on her face, neck, and chest.

Mrs. Clowdis is a member of the First Brethren Church of Oakville, Ind.

THE BRETHREN EVANGELIST

toward my "guaranteed-unfindable-never-fail-hiding-place," I heard sobbing in the distance. When I investigated, I saw Becky leaning against a tree, face covered and crying.

At that moment, I did not see the first black student in the history of Woodley Knoll Elementary School. Instead, I saw a very lonely girl. It dawned on me that I played a part in her loneliness. She sat next to me in class, and I never put forth any effort to make her feel welcome.

That day on the playground, I spoke to Becky for the first time. It was an awkward encounter because of the months of distrust. Yet through that effort, the barrier between us began to crumble. Becky and I became friends. Through those efforts, she was accepted as a member of the class and included in our activities.

When that happened, the dread and stress that I had experienced each school day passed, and school was fun once again. (Well, as fun as school can be!) Face it, building barriers is more difficult than making friends.

BRETHREN, we, like many believers today, have fallen into the trap of building barriers. Barriers of distrust, prejudice, hatred, tradition, wealth, and of many other kinds have prohibited us from doing the one thing God has called us to do — be His witnesses. We bear the stress and pain of calloused hearts that for too long have been held captive by seemingly invincible barriers. Yet, all the while, God is looking for a few Philips to appear and gently take the Good News of Jesus to a waiting world.

It took persecution to get the early church to carry out the evangelistic effort that God desired for His people. God will use whatever means necessary to get His message to a lost world. And Brethren, if we will not accept that challenge, God will use someone else and leave us captives inside our barriers. The choice is ours. Will we build barriers or bridges? [†]



Drawing by J. Howard Mack

fended. He might have quit the church or tried to get Peter and John ousted for interfering in his work. After all, he had done all the hard, preliminary work and had broken down the entrenched barriers. Now Peter and John appear on the scene, and it is through them that the Holy Spirit is imparted to the Samaritan converts (8:17), providing these growing believers a new dynamic.

Minimize self

Throughout all this, however, Philip remained faithful, for he knew of the fourth key to obliterating barriers, and that is **minimize self**. John the Baptist understood this principle well when he defined his relationship to Jesus by saying, "He must increase, but I must decrease" (Jn. 3:30). Philip had done excellent work in Samaria, but instead of having a negative, self-centered response to the coming of Peter and John, he was heading toward his encounter with an Ethiopian eunuch.

Minimizing self can be best defined by the maxim, "Anything can be accomplished as long as no one cares who gets the credit." Philip desired no credit or applause. Servants like Philip do not need their names in the bulletin.

Breaking down well-entrenched barriers is never easy. For two months I ignored Becky, and throughout that time I hated school. Then one day, in the midst of a game of hide-and-seek, as I headed

Experience 's Healing Power

Cindy instinctively had already pulled off the white sweater Tanya wore, when Gorden came through the doorway and began pulling off her corduroy shirt so quickly that buttons flew across the room. Next came the little white tee shirt, it, too, wet and steaming.

A neighbor from across the street, hearing the commotion, came through our front door as we were wrapping Tanya in a clean sheet. I sat rocking our crying baby back and forth on my lap, trying to soothe away the pain. While assuring me that everything would be all right, the friend removed the curlers that I'd placed in my hair early that morning. Her husband, a county policeman, came home as we were going out the door, and he ushered us into his car. Within minutes, we were inside the emergency room at the hospital.

The emergency room doctor and nurses seemed cool and brisk. Perhaps the sight of Gorden in his dusty work clothes and me in my soiled jeans, flannel shirt, and rumpled hair created a negative image in their minds. The expression of "negligent parents" written on their faces and in their tone of voice made my already unbearable guilt even heavier.

When I heard the doctor instruct the nurses to admit our crying baby, my heart sank. I had prayed they would treat her and then we'd all be on our way back home. The doctor's caustic parting words rang in my ears: "... if she lives." There had been no doubt in my mind that it was a serious injury, but the idea that it might be life-threatening never occurred to me until that moment.

They moved Tanya into a room, and then the charge nurse informed me that I would not be permitted to stay with her through the night. The

thought that I was expected to simply walk away from my baby's side, believing she might die during the night, was almost more than I could handle.

While Gorden returned home to comfort the other children, I stood in Tanya's room, crying and praying that God wouldn't let our precious baby die. As I did so, some men appeared at the doorway.

Since we had not yet become regular in attendance at the Oakville Brethren Church, it's not surprising that I only barely recognized the men in the doorway as men I'd seen at the church. They were trying to convince the nurse to let them enter Tanya's room. This woman, who wore a white nurse's uniform but who resembled a Marine drill sergeant, asked if one of these men was my minister. Eagerly, I answered, "Yes!" She begrudgingly gave them admittance, telling them curtly they had "only a few minutes!"



A recent picture of Tanya (now 19) holding a pink rabbit given to her when she came home from the hospital in 1968 by her nursery teacher at the Oakville First Brethren Church. It became Tanya's favorite toy. It now sits on the mantle in her bedroom, where it is a constant reminder of the love lavished on her not only by the Oakville Brethren, but by her Lord and Savior.



A smiling Tanya, just a few months after she was burned.

I saw three men enter the dimly-lit room and stand across from me beside Tanya's bed. I can't remember what was said, only that they — and I silently with them — prayed that God would heal this child. Then, all too quickly, they were gone.

My pleas to be allowed to remain with Tanya were to no avail. A uniformed security guard escorted me to the front lobby. The twenty-minute drive through the dark countryside seemed to take an eternity as I traveled home, continuing to plead with God to watch over Tanya and to forgive me for allowing such a terrible thing to happen to her.

* * *

At eight o'clock the next morning, I could hardly believe what my eyes beheld, as I entered Tanya's room! The third-degree burns on her face were gone. Not one trace of the blazing red skin, which had been so prominent just hours earlier, remained. Only clear, soft, white skin. Her neck and shoulder were the only areas that would wear the scars of that boiling water. She was not only alive, but healed.

It wasn't until after Tanya's release from the hospital that we learned the identity of the men who had prayed over Tanya that first night. It was Deacon Richard Smith and Deacon Jerry Covington.

"But who was the third man?" I asked?

"What third man?" they replied.

"There were **three** men. I saw them," I said.

Dick smiled. "Yes, I believe you did."

Do you suppose? Was it really Him? [†]

Readers' Forum

A column in which readers can share their thoughts and views with the Brethren.

A Renewal of Life!

Dear Editor:

In the February issue of the EVANGELIST, you innocently asked [p. 3], "Has anything interesting or newsworthy happened in your church recently?"

Yes, something very exciting, yet unnameable and elusive, is happening to many in our church. Outwardly, we are growing in numbers, in giving, in activities. The new people, the young people seem eager and happy, and I am grateful for them.

But it is not of them I wish to speak. It is of the longtime Christian who has seen his misfortune become fortune, who has fought the good fight, who has seen everything twice, who has come to a deep knowledge of life and found it good, who grows younger every year as he or she becomes aware intensely of the wonder and miracle of the gift of life God has so generously given us.

Years are but numbers to us. Time has no hold upon us, and so we are experiencing a new dimension of living. When a man sighs that the age of miracles is past, we smile. We see nothing but miracles! Of course, we have our aches and our pains. But as my grandmother once said to me, "My aches? They're company for me!"

I first noticed this subtle change in our older Christians one Sunday morning in our Sunday school class. I knew as soon as I entered the room that something was different, but I knew not what. It was in their song, in their comments, in their prayers, and on their faces. It was not a tangible thing, but it was real, and its presence has continued to affect me.

As we began to study the Scriptures, I had a sense of joy and elation. I almost became a rip-roaring Pentacostal on the spot! The electricity in the air recharged our spiritual batteries.

Since that first time, the spirit has grown within us, and that has given us freedom to become more loving, more

concerned than we have ever been. That man's joy or success, that woman's problem has become "our" joy, "our" problem, "our" prayer. Thus, we have been able to reach out to others as we have not done before. We are united in spirit and in life. In fact, that is what the members of this group are experiencing — a renewal of life!

Many of us in that class have been longtime friends, but we are more than that now. It is indeed a blessing come late in life. God never runs out of gifts for every age. But when I was younger, I was too busy exploring life. Now, I am living it, one day at a time, and my cup runneth over.

We, in our class, all of us know well the fellowship of His suffering, but we live it now in the power of His resurrection. And that has made all the difference.

He has given us a new vision, a new hope, and our harvest years are rich and far beyond our expectations. This, then, for many of us is a new Ordination, a new Baptism, a new Fellowship, a new Sermon, and we are well content.

WINIFRED MILLAT
Hillcrest Brethren Church
Dayton, Ohio

A Little Bit of Heaven

The Vinco Brethren Laymen held their regular monthly meeting Tuesday evening, March 11, 1986, in the church fellowship house. We invited the men from the Brethren church in Masontown, Pa., and from two of our neighboring churches, the Summit Chapel United Methodist Church and the St. Paul's Lutheran Church.

The meeting began with a spaghetti supper. After supper we were favored with several numbers from the Summit Chapel U. M. Bell Choir and two saw solos from their pastor, Rev. Ray Beal. Rev. Rob Byler then led his Mason-town men in a few splendid choruses. Our speaker, Robert Zimmerman, was from the Summit Chapel men's group.

Everyone seemed to enjoy himself. The fellowship was superb! It was one of the finest meetings we have ever experienced. We heartily recommend this type of meeting to other Brethren Laymen's organizations. Learn to know some of the fine Christian men in your neighborhood.

It almost seemed like a little bit of heaven. There we were, three different Christian denominations sitting and eating together and enjoying super Christian fellowship. That's as it should be. We were sitting in one of those heavenly places spoken of in Ephesians 2:6.

JAMES I. MACKALL, Corresponding Secretary
Mineral Point, Pa.

Christianity is . . .



Accepting Others as They Are

13

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5/86



By Mitchell W. Funkhouser
National Brethren Youth Director

I ENJOY a good game of Trivial Pursuit. I'm not the best player ever to have won a wedge, but I can usually hold my own against other trivia buffs — especially if I get my lucky orange token. But that's another story.

The thing that binds us trivia buffs together is our interest in obscure, off-the-beaten-path facts. These are usually gleaned from such places as National Geographic TV specials or the back of cereal boxes. While these facts are not widely known, they are nonetheless true.

Some interesting facts

I would like for us to take a look at some other facts. These are facts that have been compiled through surveys and studies — truths with

which you may not be familiar, but which you may find interesting.

According to a U.S. Department of Education survey of 30,000 high school students, teenagers whose parents are actively involved in their lives tend to get better grades. The survey shows that of students who get mostly A's, 88 percent have parents who usually know their children's whereabouts. Of students who get mostly B's, 81 percent have parents who keep good track of them. Of students who get mostly C's, the percentage of interested parents drops to 72. And for students whose grades are mostly D's, only 61 percent have parents who show an interest in what their children are up to.

Could it be that when parents

show an interest in their children's activities, they are communicating to those young people that they and their activities are important? Could it be that these parents, by taking an active interest in what their children are doing, are in fact being role models for their children?

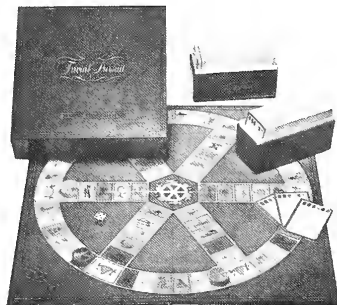
“ . . . teenagers whose parents are actively involved in their lives tend to get better grades.”

But how can this be? Everyone knows that the last person a kid wants around is his or her parents, right? I mean, just answer this: The most significant role model for most youth is (A) parent, (B) youth director, (C) pastor, (D) coach or teacher. According to a study entitled “Young Adolescents and Their Parents,” it's (A) parent, for all you Trivial Pursuit buffs out there.

Teenagers look to their parents to set the tone for what's important in life and what can be treated as secondary in nature. If parents view education and all the extra activities that go with it as important, then the kids are also going to view them as important. The same principle is at work in our churches.

Does this story sound familiar to you? It's Sunday morning, about ten minutes before Sunday school is due to begin. All around the building you can hear the sounds of little patent leather shoes racing to nowhere. Over by the nursery the

(continued on next page)



NO TRIVIAL PURSUIT!

(continued from previous page)

Johnson baby is crying again. Pretty soon you know all the other babies will feel obliged to join in.

You can smell the fresh coffee and doughnuts, and you wish you had the time to have some. Over in the corner of the coffee room a number of high school students are speaking in low whispers. Probably discussing who went out with whom last night and "can you believe how big a jerk he was!"

Business as usual

Yes, inside the building things are running their normal course, just like every Sunday morning before. As you start toward your classroom, you pass by the doors to the outside, where things are also running their

usual Sunday morning course. There is Joe Smith dropping off his rowdy kid again. Joe Jr. never misses a Sunday! Oh, Joe Sr. will never set foot inside the building, but you can bet his boy will get to church.

Don't you imagine that Joe Jr. just can't wait for Sunday morning to come around so he can come to church and learn about Jesus? Why, he must feel that his dad really loves him because he gets up every Sunday morning just to drive his son to church. Aren't you just certain that Joe Jr. will become an active member of that church when he grows up, and that when he's a parent he'll bring his little boy to church every Sunday, too? Don't count on it! Most likely Joe Jr. is counting the days till he is sixteen so he can tell his dad to take a hike.

Just behind the Smiths' car comes the Joneses'. No, wait, you're mistaken. That's the Greens' car. There is Mrs. Green dropping off her little girl, Susie. Oh, Mrs. Green will be here for church; and so will Mr. Green. You see, they were just too tired to get up and get ready for Sunday school this morning. Isn't Susie learning some positive attitudes from her parents' example? Gosh, don't you just know Susie will continue to be an active member of that congregation when she gets out on her own? Don't count on it! She'll still be snoozing when noon rolls around.

Church doors aren't magic

Church doors aren't magic. Neither are pastors, associate pastors, youth workers, or John 3:16. Even if all these were magic, it would do no good. Young people see the church doors and the pastoral staff only once a week. Hardly enough time for any magic to rub off.

Magic isn't what's needed. What's

"If interested parents can make a difference in a child's school performance, there is no reason why they can't make a difference in a young person's attitudes toward church."

needed are parents who take an active interest in their children and who set positive examples and serve as good role models. If interested parents can make a difference in a child's school performance, there is no reason why they can't make a difference in a young person's attitudes toward church.

Look at your example

Want to know why The Brethren Church is losing its young people? Then take a look at the example you are setting for your children. If you are not actively seeking any kind of spiritual discipline in your life, don't expect them to be doing so. If you place church involvement way down on your list of priorities, so will they. If they see or sense hypocrisy in your life, all the magic church doors, pastors, associate pastors, youth workers, and John 3:16's in the world aren't going to keep them in the church.

Be an example to your children. Be involved in what they are doing, not just at church but in every aspect of their lives. Ask them questions, talk with them, discuss what's going on in their lives. They look to you. Help them look to Jesus. Now that's no trivial pursuit! [†]

"Teenagers look to their parents to set the tone for what's important in life and what can be treated as secondary in nature."



By Robert D. Dillard

WHILE WRITING this article, I have been listening to a Christian program voicing yet more concern about the American family. The truth is sobering. Thirty years ago the average family consisted of a father and mother with children. Dad was the breadwinner and mom was a homemaker. Now, however, not only is mom a homemaker and a breadwinner, but frequently there is no father at all.

What kinds of special problems does this present to young people? There are many, but perhaps the one with greatest implication for the church is the fact that the majority of children will have no consistent adult male role model. Sociologists tell us that children are learning to rely more on their peers and/or on television characters for their role models.

As a Christian and a pastor, I am

“... effective youth ministry needs believers who are filled with the Holy Spirit and totally committed to the life-changing message of Christ.”

The Pastor and Youth Ministry

challenged by these facts not only to live my faith before my own two children, but also to live it before the children and youth of our local church and community. I am convinced that in the absence of Christian adult role models, it is our responsibility as Christian adults (not just the pastor) to demonstrate the power of our faith in Jesus Christ to these young people.

How does this apply to youth ministry? In the first place, effective youth ministry needs believers who are filled with the Holy Spirit and totally committed to the life-changing message of Christ. I am personally indebted to my parents for my early Christian formation, but then to a very special pastor, Dr. J.D. Hamel, for encouraging me in my spiritual growth and leadership within the Christian community.

The important elements to youth ministry, then, are the pastor, the adult youth leaders, the leaders from among the youth themselves, and committed parents. These are all equally important.

What do pastors look for in youth ministry? We are seeking both adults and youth who can lead. In most churches the pastor will have to draw them out, looking for those with the “right stuff.” If you think he can accomplish this without the Spirit’s direction and wisdom, think again!

Are there a few signs to be on the lookout for? Yes, there are.

Personally, I am looking for a person who is interested in others. He or she may not yet possess Christ’s heart for people, but that can be developed. I am also looking for someone to lead who really wants to serve, someone who is involved and whose participation can nearly al-

“A youth ministry team of pastor, parents, adult and youth leaders who are firm, solid, and committed will build firm, solid, and committed youth.”

ways be counted on. This involvement sometimes reveals a desire to know and grow in the Lord. I don’t look for the showy or even necessarily the talented. A frankness and honesty about themselves and others goes a long way toward identifying maturity.

These are still but outward indications of a possible call to leadership. The real test is the inner testimony of the Holy Spirit and His witness to others and to me concerning the person’s life.

We need such leaders, both adult and youth, if our churches are to become vibrant, growing fellowships. Our youth ministry can afford to have programs come and go, but not people. A youth ministry team of pastor, parents, adult and youth leaders who are firm, solid, and committed will build firm, solid, and committed youth.

Are you on your local church youth ministry team? If so, begin now to prayerfully look for those “soon-to-be” leaders, both youth and adult, and invest your life in them. Remember, Jesus started with twelve! [†]

Rev. Dillard is pastor of The Brethren Church, New Lebanon, Ohio.

Linwood Member Touring Texas In Mule-Drawn Covered Wagon

Linwood, Md. — James Saylor, an active member of the Linwood Brethren Church, is making a 3,000-mile trek through Texas in his mule-drawn covered wagon.

Saylor, 49, who sings in the Linwood choir and is a church trustee, was chosen to represent Maryland in

the Texas 150th anniversary celebration wagon train. His covered wagon is part of a six-mile-long train of 150 wagons and 300 horses that is making its way around Texas on the state's back roads.

The wagon train procession started January 1, with Saylor joining the

group on March 1. He will remain with the train for three months, when it should have completed the trail.

The wagon train sets out each day at dawn and travels at true wagon-train pace, about four miles per hour. At night, riders make camp in front lawns, city parks, and fields, and they eat meals cooked over campfires and camp stoves or donated by local restaurants. Saylor sleeps in his 4½-foot-wide wagon.

Saylor was joined for 1,900 miles of the trek by his friend, Elmer Nelson, of Union Bridge, Md. Nelson, a dairy farmer, could only spare 3½ weeks away from his cows.

Saylor, on the other hand, "simply put up the 'gone fishing' sign" on the door of his hanger at the Clearview Airpark, where he repairs airplanes for a living.

Also spending some time on the trail with Saylor was his daughter, Diana, who lives in Oklahoma. She, too, is a member of the Linwood Brethren Church.

Saylor, who is well-known in the Linwood area for his covered wagon rides at community functions, has become more widely known as a result of his participation in the Texas wagon train. In addition to receiving coverage in the Frederick and Baltimore areas, he was also in a television interview that was shown on Washington, D.C., stations.

— reported by Rev. Robert Keplinger



Jim Saylor (in front) and his friend, Elmer Nelson, with Saylor's covered wagon.

Retired Pastors, Pastors' Wives Honored At Southeastern District Celebration

Maurertown, Va. — A crowd of 245 Brethren of the Southeastern District gathered in the sanctuary of the Maurertown Brethren Church on March 16 to celebrate the long and faithful ministries of three retired district pastors and their wives.

Honored during the evening of celebration were Rev. C.Y. and Ruth Gilmer, Rev. Hays and Garnet Logan, Rev. Bruce and Thelma Shanholtz, as well as Mrs. Virginia Locke and Mrs. Esther Ankrum, widows of two former district pastors. Plaques of appreciation were presented to each.

Also honored on this special occasion were the wives of the district's present pastors. Each pastor expressed publicly his appreciation to his wife for her help and support in his life and ministry, and also presented her a plaque and a corsage.

In addition, it was an evening to celebrate the message of Easter. The pastors and their families formed a choir that sang three selections that focused on the Easter message. Several

other musical numbers and special readings were also presented.

And finally, it was an evening to celebrate life together as Brethren, when people from all over the district met together to renew old friendships and to form new ones. The event was sponsored by the district pastors.

— reported by Rev. Richard P. Craver



Pastors and their families celebrate the message of Easter in song.



Photo by La Vergne Stone

Rev. Ken Solomon with several of the Hispanics who play for the Chicago White Sox.

Hispanic Ministry at Sarasota Reaches Out to Baseball Players

Sarasota, Fla. — While the baseball season is less than a month old for most of us, for Brethren living in states where the teams have their spring training, it has been underway for many weeks.

With the start of spring training, Rev. Kenneth Solomon, pastor of *La Iglesia Hispana De Los Hermanos* (the Spanish Brethren Church) in Sarasota, takes up another phase of his work — ministering to Hispanic ballplayers on teams that have their spring training in the Sarasota-Bradenton area.

Last year Rev. Solomon, who works with a chaplaincy program known as Baseball Chapel, Inc., had contact with five ball clubs. This year he added a sixth — the Chicago White

Sox — which has at least 15 players from the Dominican Republic.

Rev. Solomon leads Sunday morning chapel services for the Hispanic players and also conducts weekly Bible studies. But he goes far beyond this. He spends many hours counseling the players, busing them to church events and shopping malls, helping them manage their finances so that they can send more money home to their poor families, etc.

"We eagerly and gladly seek to serve their every legitimate need, and thus gain their confidence, respect, and friendship in order to earn the right to be heard and loved," Rev. Solomon explains. "Thus Jan [Mrs. Solomon] and I have had the joy of being accepted as sort of substitute dad and

mom for many of these boys, who are away from home for the first time. We love it!"

The Solomons also try to make sure that each player has a Bible in his own language and that he reads it each day. In addition, the Hispanic Brethren Church rents or purchases Christian films to be used when the ballplayers are present. One such movie was a Luis Palau film made in Argentina during one of Palau's evangelistic campaigns. The film had interspersed within it testimonies by several world-famous Christian athletes from Latin America.

As a result of these efforts, several of the ballplayers have received baptism and become a part of the fellowship of the Hispanic Brethren Church.

The Brethren Church is fortunate to have workers in Sarasota who are willing to minister to the physical and spiritual needs of these Hispanic ballplayers, many of whom are away from home for the first time and, as a result, particularly receptive to the gospel.

— reported by Jim Payne

North Liberty and Teegarden Hold Joint Easter Services

North Liberty, Ind. — Hearts were warmed and spirits strengthened when the North Liberty and Teegarden Brethren Churches held combined Easter sunrise and worship services in the North Liberty Brethren Church building.

The attendance alone was an encouragement to all, with 115 present for the sunrise service and 145 for the service of worship. These were 90 and 25 percent increases respectively over last year's totals.

But an even greater blessing was the ministry of the Holy Spirit through the preaching of Reginald Mahome, associate pastor of the Brethren Fellowship of the Savior in Cleveland Heights, Ohio. Pastor Mahome's message, "Jesus, the King of Glory," moved many hearts.

The day was made complete with a baptismal service at 4:00 p.m. in a creek north of Teegarden.

"It was especially thrilling to see the two churches working together so well," said Rev. Don Snell, who pastors the two congregations. He especially praised the sacrifice of the Teegarden Church, which gave up Easter services in its building to join together for this very special time.

— reported by Pastor Don Snell

Cheyenne Pastor Preaches From Church Building Roof

Cheyenne, Wyo. — Rev. G. Emery Hurd, pastor of the Cheyenne Brethren Church, made good April 6 on his promise to preach from the roof of the church building.

Last year Rev. Hurd promised the Cheyenne congregation that if 100 or more people attended any three worship services, he would preach from the roof.

By the end of January 1986, the congregation had met this challenge, so April 6 was set as the day for the pastor to fulfill his promise. The 90 people present for the service sat in the front lawn while Pastor Hurd



preached from the roof of the church building.

— reported by Alice Tharp

New Kissimmee Class Recognized By Florida District Conference

Tampa, Fla. — Delegates to the Florida District Conference held Sunday, March 16, at the Town and Country Community Church in Tampa recognized one group as a class within the district, but withdrew the designation as a class from another group, during the conference business session.

Recognized as a new class in the district was the Kissimmee Brethren Bible Class, a group meeting with Arthur and Dorothy Tinkel in Intercession, Fla.

On the other hand, class status was withdrawn from the Kissimmee Bible Fellowship, meeting with Larry and Rose Bolinger, since that group no longer meets the qualifications for recognition

as a class, as set forth by the Missionary Board of The Brethren Church.

Delegates also made a change in the district apportionment. Instead of all churches paying \$1.50 per member as in the past, any church whose apportionment at \$1.50 per member would be less than \$100 will now be asked to pay a \$100 minimum. The change affects four of the district's five churches.

Elections resulted in the following officers for 1986-87: coordinator-elect — Rev. Charles F. Ankney; secretary — Helen McConahay; treasurer — Tim Solomon; women's representative — Penny Bryan; men's representative — David Brandenburg; ministerial

representative — Rev. Phil Lersch. Rev. Kenneth Solomon is the new district coordinator.

According to the statistical report, the district had a net gain of five members in 1985 (from 868 to 873). Average Sunday morning worship attendance for the five district churches was 485, and average Sunday school attendance was 254.

The business session of the conference was preceded by an inspirational hour and a multi-media presentation of the work of the national ministries of The Brethren Church. The speaker for the inspirational hour was Mr. Henry G. Sewell, who brought a message entitled "Serving Christ in the Business World."

The conference concluded with an evening worship service, which included special music by the district youth choir, installation of the 1986-87 officers by Rev. William Kerner, and a message by Dr. Warren Garner, General Conference Moderator for The Brethren Church.

— reported by Helen McConahay

N. California District Conference Held In Lathrop Congregation's New Building

Lathrop, Calif. — The Northern California District Brethren Conference was held February 28 to March 2 in the recently completed facilities of the Lathrop Brethren Church.

The conference began on Friday evening (Feb. 28) with a business session that included committee appointments, elections, denominational reports, and a statistical report. Elected to serve as district officers were: moderator—Don Mullins; vice-moderator—Marshall Lehr; secretary—Dorothy Huse; treasurer—Wesley Steyer; and members at large—Brad Harnden and Carlos Silva.

According to the statistical report, the three churches of the district had a net loss of 52 members in 1985 (from 267 in 1984 to 215 in 1985), with only the Lathrop Church showing a net gain (from 69 to 75). Average worship attendance for the three churches in 1985 was 216, and average Sunday school attendance was 149.

The business session was followed by a song service, special music, and an inspirational address by Rev. James R. Black, Executive Director of the Missionary Board of The Brethren Church.

The conference resumed on Saturday afternoon with a song service and special music, followed by a second business session. Business included district board reports, the treasurer's report, and adoption of the 1986-87 budget.

At the conclusion of the business session, conference attendees enjoyed a dinner, provided by the Lathrop Brethren Church, and an evening service that included a special musical presentation by the Mitchell Family Singers and a report from General Conference Moderator Dr. Warren Garner.



Thirteen men of the First Brethren Church of Nappanee, Ind., presented a reenactment of the Last Supper during the church's Easter sunrise service. Participating in the presentation were (l. to r.) Dennis Mishler (Matthew), Jack Tobias (Peter), Dale Tobias (John), Dick Wenger (Nathanael), Gordon Mills (James, son of Alphaeus), Jim Shaw (Jesus), Carlisle Roose (Judas Iscariot), Harold Campbell (Philip), Junior Mast (James, son of Zebedee), Roman Mast (Thaddaeus), Doug Weaver (Andrew), and (not shown) Dick Best (Thomas) and David Deisch (Simon the Zealot). This was the fourth year the presentation has been given, with each year's reenactment involving more dialogue and action.

ATS Honors Rev. George Solomon As Outstanding Alumnus of Year

Ashland, Ohio — Rev. George W. Solomon was recognized posthumously as Ashland Theological Seminary's Outstanding Alumnus of the Year at the annual ATS Alumni Banquet held April 9 in the Ashland College Convocation Center.

Rev. Solomon was recognized for his outstanding support of the seminary and The Brethren Church, and also for his part in influencing various men to enter the seminary. Alumni president Rev. Alvin Shifflett, who presented

the Outstanding Alumnus Award, testified to the important role Rev. Solomon had played in his decision to attend Ashland Theological Seminary and to enter the pastoral ministry.

Accepting the award on behalf of Rev. Solomon, who died November 2, 1985, were his wife, Jessie, and his son, Rev. Leroy Solomon.

Rev. Solomon was graduated from ATS in 1957. During his years of ministry he pastored the Gretna, Hagerstown, Louisville, Ashland Park

Street, Derby, and Milledgeville Brethren churches. He served as General Conference Moderator in 1957 and was again serving as Moderator at the time of his death.

The speaker for the Alumni Banquet was Dr. Charles Munson, former dean of the seminary. His topic was "God's Continued Call to Ministry."

Dr. Jack Oxenrider, pastor of the Jefferson Brethren Church, was installed as the new president of the Alumni Association by outgoing president Rev. Alvin Shifflett. And Rev. Michael Gleason, Minister of Evangelism and Discipleship for the Ashland Park Street Brethren Church, was installed as president-elect.

Faith Promises Total More Than \$16,000 At Pleasant Hill Missionary Conference

Pleasant Hill, Ohio — More than \$16,000 in faith promises was received during the second annual weekend missionary conference held March 1-2 at the First Brethren Church of Pleasant Hill.

The conference opened with a father and son breakfast on Saturday morning. Dirk Martin, who has been involved in mission work in Haiti, spoke to the men and boys.

This was followed by a mother-daughter salad luncheon at noon. The

speaker for this event was Mrs. Juanita Dillard, former Brethren missionary to Medellin, Colombia, and now wife of the pastor of The Brethren Church in New Lebanon, Ohio.

Saturday evening was designated "Family Fun Night." Rev. Robert Dillard, former Brethren missionary and now pastor at New Lebanon, gave a slide presentation of Brethren mission work in Colombia. Those in attendance were then divided into seven groups, each of which prepared a "care

package" for one of the seven Brethren mission families.

Rev. Dillard spoke again for the Sunday morning worship service. Following his message, the faith promise cards were collected. When these were tabulated, the \$15,000 goal set by the Pleasant Hill Mission Board was nearly reached. Additional cards turned in over the next few days brought the total (at last report) to \$16,125.80.

A carry-in dinner was held after the worship service. Following the meal, Rev. and Mrs. Dillard answered questions concerning their missionary work in Colombia.

— reported by Betty J. Shellenberger

Roast Preacher Main Course At South Bend Green Dinner

South Bend, Ind. — Roast preacher turned out to be the main course at a "Green Dinner" held March 16 (the day before St. Patrick's Day) at the South Bend First Brethren Church.

Following a meal of green food, South Bend Pastor Larry Baker and his family were led to the front of the fellowship hall, and the roast began.

First on the program was an "interview" with Rev. Baker on the "World of Religion" radio program. Master of ceremonies John Bush arranged the interview, using excerpts from records as Rev. Baker's answers.

Following the interview, there was a more serious show of appreciation for the pastor. The evening concluded with some "sharin' of the green," as the congregation presented the Baker family a money tree.

— reported by Judith Heying



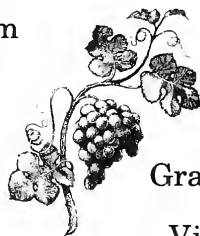
John Rupe, vice-moderator of the South Bend First Brethren Church, "shares the green" (a money tree from the South Bend congregation) with Pastor Larry and Mrs. Beverly Baker. John Bush (l.) was master of ceremonies for the "preacher roast."

Courage is not having strength to go on. It is going on when you don't have the strength.

If a care is too small to be made into a prayer, it is too small to be made into a burden.

The greatest paradox of life: the freest people are those who are the most enslaved to Christ.

From
The



Grape
Vine

Dr. Juan Carlos Miranda, supervisor of Hispanic Ministries and Mexico Missions for The Brethren Church, is the author of a book, *Manual de Iglecrecimiento (Church Growth Manual)*, published last October by

the Assemblies of God publishing house. The first edition of 10,000 copies has already sold out, and the book was to be reprinted in April. Originally published in Spanish, the book is also scheduled to be published in Portuguese in Brazil.

Secretary of Defense Caspar W. Weinberger is to deliver the keynote address at the fourth annual John M. Ashbrook Memorial Dinner, to be held May 2 in the Convocation Center at Ashland College.

According to their church newsletters, 26 members of the **Wayne Heights Brethren Church** and 44 members of the **Hagerstown First Brethren Church** are following through on the General Conference-

approved Moderator's recommendation that Brethren read the Bible through in 1986. (*The editor would welcome progress reports from other congregations as well as reports of what churches are doing to motivate members to read the Bible through this year.*)

Republic Pictures Home Video has recently introduced four **Billy Graham films** — *The Hiding Place*, *The Gospel Road*, *His Land*, and *Shiokari Pass* — to secular video stores throughout the nation. This is the first time a major secular video distributor has acquired a religious film library. Prior to this these films were available only through religious bookstores.

In Memory

Naomi Dafler, 96, April 9. Member for 33 years and deaconess of The Brethren Church of New Lebanon. Services by Robert Dillard, pastor.

Lula M. Roush, 96, April 8. Member for 55 years of the First Brethren Church of North Liberty. Services by Don Snell, pastor.

Lucile E. Baker, 68, April 7. Member of the First Brethren Church of North Manchester. Services by Archie Nevins, pastor, and Woodrow Immel. Mrs. Baker was the mother of Brethren Elder Mark Baker.

Margaret (Peggy) G. Beekley, 65, April 3. Charter member of the First Brethren Church of Sarasota. Her funeral service was held at the Ashland Park Street Brethren Church, with Pastor Arden E. Gilmer officiating. A memorial service was held simultaneously at the Sarasota First Brethren Church, with Pastor J.D. Hamel officiating. Throughout her life, Peggy was active in the work of the church as a Sunday school teacher, musician, summer camp director, and as a pastor's wife. Her husband, Rev. Eugene Beekley, pastored six Brethren churches and spent 20 years as a chaplain in the United States Air Force. In addition to her work in the local

church, Peggy served in various capacities at the district and national levels, most recently as chairperson of the General Conference Publicity Committee. The Beekleys had two sons — Charles, who is Director of Christian Education for The Brethren Church, and Philip, who is with the US Air Force in Scotland (Box 558, FPO, NY 09518). Memorial gifts may be sent to Ashland Theological Seminary.

Orpha F. Brower, 85, April 1. Member of the First Brethren Church of Florida. Services by Alvin Grumbling, pastor.

Jennie Stoner, 84, March 27. Member for 44 years of the Walcrest Brethren Church of Mansfield. Services by Timothy P. Garner, pastor.

Stanley Smith, 64, March 26. Member since 1949 of the First Brethren Church of Bryan. Services by Marlin L. McCann, pastor.

Ralph Gearhart, 61, March 25. Member since 1936 of The Brethren Church of New Lebanon. Services by Robert Dillard, pastor.

Mrs. Inez Fisher, 95, March 24. Member for 52 years of the First Brethren Church of South Bend. Services by Larry R. Baker, pastor.

Dora Mildred Winters, 85, March 24. Longtime member of the First Brethren Church of Roanoke and prior to that a member of the Lorée First Brethren Church. Services by August Hacker, pastor of the Roanoke First Brethren Church.

Susie Wysong, 95, March 24. Member of The Brethren Church of New Lebanon. Services by Robert Dillard, pastor.

Mrs. Hazel Van Schoik, 93, March 22. Member of the First Brethren Church of Williamstown. Services by W. St. Clair Benshoff, pastor.

Edgar F. Wassam, 72, March 20. Member of the First Brethren Church of Waterloo. Services by Lynn Mercer, pastor.

Albert Tedrow, 93, March 13. Member since 1907 of the Quiet Dell Brethren Church. Services by Michael F. Smith, pastor of the Cameron Brethren Church. Until his death, Mr. Tedrow was the oldest living

member of the Quiet Dell Church.

Donald E. Trefren, 72, March 7. Member of the Cheyenne Brethren Church. Services by Rev. Richard Trefren, brother of the deceased.

Glenn Brown, 77, February 16. Lifetime member of the First Brethren Church of Waterloo. Services by Lynn Mercer, pastor.

Weddings

Kelly Ann Ardinger to **Randy Lee Miles**, April 19, at the St. James Brethren Church; Brian H. Moore, pastor, officiating. Members of the St. James Brethren Church.

Sheila Piel to **John Bouldin**, March 22, at the Cheyenne Brethren Church; G. Emery Hurd, pastor, officiating. Members of the Cheyenne Brethren Church.

Jodi Lineweaver to **Jon Meserole**, March 22, in California. Bride a member of the Mt. Olive Brethren Church.

Susan Andrews to **Terry Breeden**, March 21. Bride a member of the Mt. Olive Brethren Church.

Linda Piel to **Alan Cline**, March 8, at the Cheyenne Brethren Church; G. Emery Hurd, pastor, officiating. Members of the Cheyenne Brethren Church.

Goldenaires

Mr. and Mrs. Ray Summy, 50th, May 31. Members of the Park Street Brethren Church of Ashland.

Mr. and Mrs. Paul Witmer, 70th, May 15. Members of the Park Street Brethren Church of Ashland.

Carl and Muriel Sherman, 50th, April 19. Members of the Mulvane Brethren Church.

Membership Growth

Sarasota: 5 by baptism

Teegarden: 1 by baptism

Berlin: 10 by baptism, 9 by transfer

Warsaw: 6 by baptism, 1 by transfer

St. James: 4 by baptism, 1 by transfer
North Liberty: 5 by baptism, 8 by transfer

A Tribute to Peggy Beekley

A woman we love has passed away,
But the grief is ours alone.

For she is sitting with her Lord,
Beside His heavenly throne.

She taught us how to laugh and love,

She taught us about life.

She showed us by example,
As a mother and a wife.

For Peggy Beekley we don't mourn,
Nor for her family.

For they have found the joy that comes,
In serving only Thee.

by Jan Solomon

On behalf of the youth of the
Sarasota First Brethren Church

Little Crusader

Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14).

THE BEATITUDES

Jesus began His earthly ministry by delivering a mountaintop sermon. People sat on the ground to hear His words. They were simple words, but words filled with deep meaning. Jesus said you would be blessed if you have these "beautiful attitudes" in your life. Read Matthew 5:3-12 to find out more about the Beatitudes.



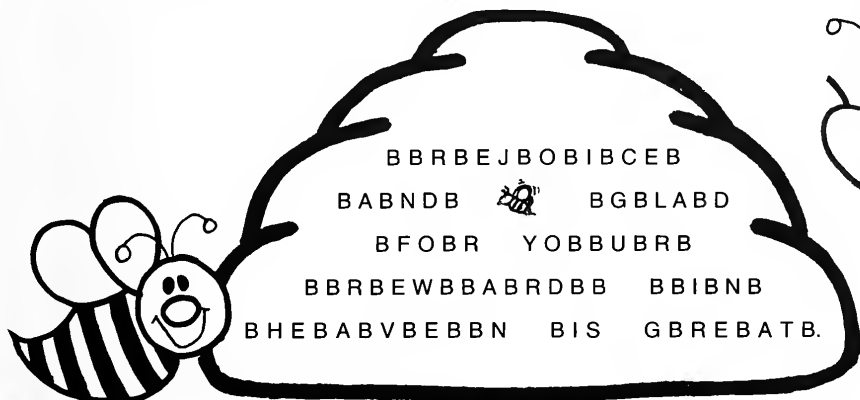
The Beautiful Attitudes

Unscramble the letters to find the attitudes Jesus wants us to have. Then put the numbered letters on the spaces at the bottom to find what Jesus' mountaintop talk was called. (Answers on page 3.)

- | | |
|----------------------|---|
| 1. ropo ni ripsit | — 5 — 13 — — — — — 1 — — — — — |
| 2. mruno | — 7 — — — 8 — — — — — |
| 3. ekem | — 2 — — — — — — — — — — |
| 4. gruhne adn srthit | — — — 15 — — — — — — — — — 16 — — — — — |
| 5. crufmeil | 12 — — 3 — — — — — — — — — |
| 6. ruep ni trahe | — — — — — — — 6 — — 10 — — — — 9 — |
| 7. sreameceap | — — — — — — — 4 — — — — — — — |
| 8. stredepecu | — — — 11 — — — — — 14 — — — — — |
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- | | | | | | | | | | | | | | | | |
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|---|---|---|---|---|---|---|---|---|----|----|----|----|----|----|----|

Living the Beatitudes

Mark out all the B's in the hive to see what happens when the Beatitudes become a part of your life. See Matthew 5:12.



*Are you tired of having the same bulletin covers every Sunday?
Or are you paying more for full-color bulletins than you think you should?*

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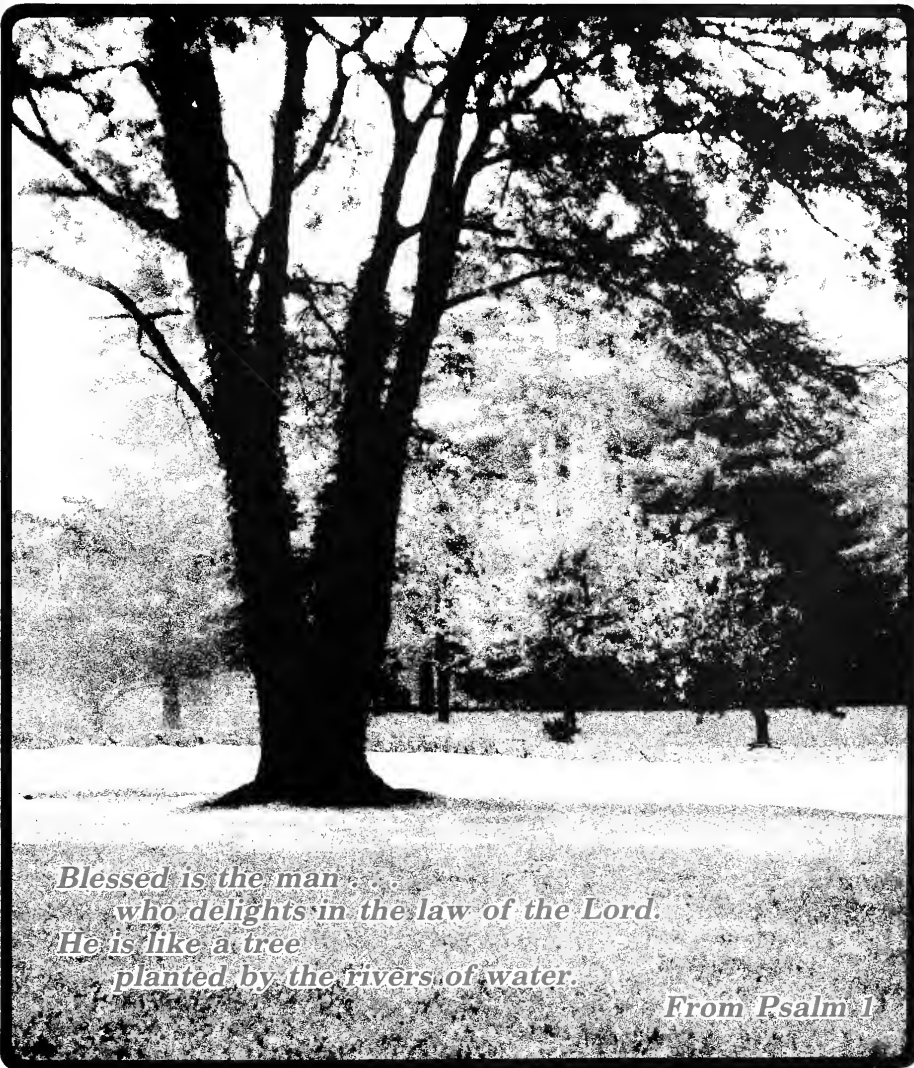
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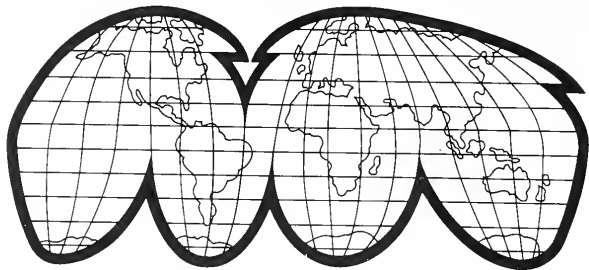
JUNE 1986



*Blessed is the man
who delights in the law of the Lord.
He is like a tree
planted by the rivers of water.*

From Psalm 1

Developing a Global Vision



by
**John
Maust**

Missionary Hospitality

MY WIFE AND I were hunting for a certain church in the south Peru city of Tacna. We finally asked for help at a small Christian bookstore located in the home of an Irish Baptist missionary.

The missionary, Desmond Creelman, cheerfully offered to help us find the church. He telephoned one of the church's members, who promised to take us there.

That problem solved, Desmond invited us into his dining room, where his wife served us coffee and thick, moist pancakes. When we mentioned that we would be traveling the next day to Arica, Chile, the couple quickly offered to keep our suitcases for us so that we wouldn't have to lug them across the border just for one night away from Tacna.

"All that interest in us just from requesting an address," my wife Elsa and I marveled afterwards. We had known the couple barely 15 minutes, and yet they were treating us like longtime friends. Simply put, they made us feel at home. They ministered to us.

During my various travels, I've had the opportunity to meet a number of missionaries. Many were excellent evangelists and Bible teachers. But, as in the case of the Creelmans, their most notable trait has often been hospitality.

Hospitality is biblical

We know that hospitality is biblical. Think of Matthew, who invited his non-Christian friends to a meal with Jesus; or of Abraham, who leaped up at the sight of three

visitors and prepared a banquet for them. Unknowingly, Abraham played host to three angels. Scripture indicates that we, too, might have that experience if we entertain strangers (Heb. 13:2).

Paul makes hospitality a prerequisite for church overseers and elders (1 Tim. 3:2; Tit. 1:8). In fact, he commands it of all believers (Rom. 12:13).

Hardships of hospitality

But how easy is hospitality to practice? Missionaries may find it especially difficult for several reasons.

One reason is that mission work is very "public," meaning lots of people-contact with the resultant demands on personal time. The missionary tries to strike a proper balance between time alone and with family, and time in public ministry. It may test the missionary's self-control when people make extended demands on his or her personal life.

Also, the missionary has certain goals and objectives from which he or she hopes not to get sidetracked. What will happen if people keep dropping around? The missionary certainly doesn't want to treat visitors like "interruptions" and feel guilty as a result. Still, the full-time Christian worker may barely stifle an inward groan when, once again, the doorbell rings.

There are practical considerations, too. Some missionaries are barely able to support their own families, let alone feed anyone who shows up around mealtime. I've been amazed

at how some missionaries can shuffle kids and beds around to make room for overnight visitors, and how they can stretch a simple meal to feed more mouths than expected.

I'm not trying to make you feel sorry for missionaries. I only mention these things because the hospitality shown by missionaries is all the more remarkable when you consider the factors that might impede it.

Not only do they practice hospitality, they do it graciously and with flair. For them, it is no sacrificial act to open their homes. They don't act like martyrs or keep checking their watches when visitors pop in.

They almost always have the coffee pot on and some goodies on hand — just in case. If the visitor arrives at mealtime, they'll often ask him or her to stay. There's something about sharing a meal that makes a visitor really feel comfortable. The guest may feel at liberty to share a personal problem, and if that happens, hospitable missionaries are sure to listen. (I wonder how many people have been won to Christ around the dinner table?)

When it comes to overnight guests, hospitable missionaries often treat the visitor like a son or daughter. They are known to say, in as many words: "Here's the key to the house. Come and go as you wish. Help yourself in the refrigerator." The last thing you feel is that you are an intruder.

You know what it's like to spend time with a hospitable family or person. You come away feeling important. All that attention makes you feel valued and worthwhile (even pampered!).

Imitate their example

While we should never abuse the hospitality of Christian workers, we can benefit from and imitate their example. Some people truly seem to have a spiritual gift for hospitality, but by and large it is learned.

I think again of the Creelmans: busy with a church, a bookstore, not to mention two small children. They've got better things to do than spend time with Christian tourists who barge in looking for directions. Or do they? What is their real ministry? [†]

THE BRETHREN EVANGELIST
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The Cover

This month's cover relates to one of our denominational emphases for this year — reading through the Bible in 1986. See pages 10 and 11 for an article about the challenges and rewards one couple is experiencing from reading through the Bible this year, and also for a progress report from one Brethren church.

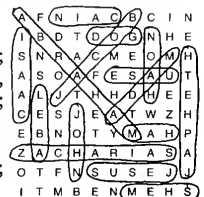
General Conference Registration: This year's General Conference is just a little over two months away, so if you plan to attend, it's time to begin making arrangements. To help you, registration forms for housing, luncheons, workshops, and children's programs are included on pages 15 and 16 of this issue. This year's Conference theme is "Faith and Family," and Dr. J. Allan Petersen, a nationally known marriage and family life specialist will be the main inspirational speaker. Next month's EVANGELIST will present a preview of the Conference program.

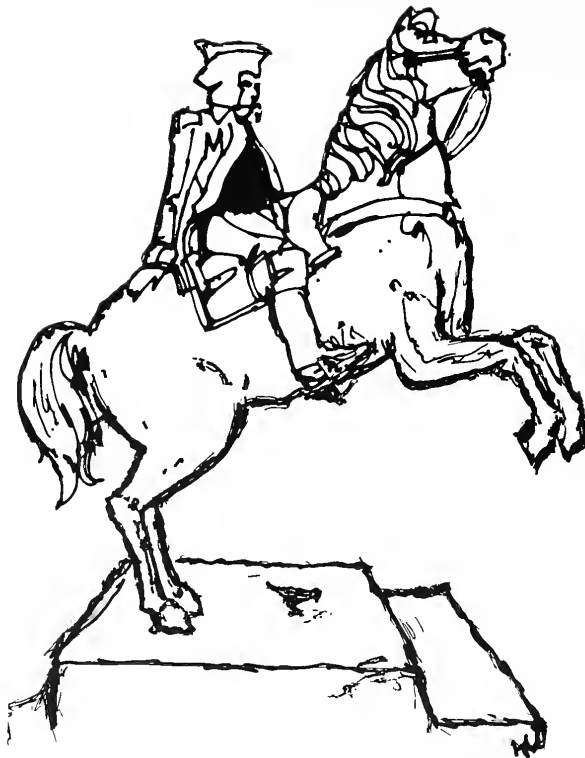
Answers to Little Crusader Page.

Famous Fathers and Sons: 1. God; Jesus. 2. Isaac; Jacob and Esau. 3. Adam; Cain and Abel. 4. Noah; Shem, Ham, and Japheth. 5. Zacharias; John. 6. Abraham; Isaac.

Fathers and Sons Puzzle: Answers at right.

Manly Words: 1. manage; 2. mansion; 3. many; 4. manger; 5. manna; 6. mantle.





Using Your Spiritual Gifts

Third of three articles on spiritual gifts in the church,
by Dan L. Lawson

For just as we have many members in one body and all the members do not have the same function, so we, who are many, are one body in Christ, and individually members one of another.

Romans 12:4, 5 (NASB)

CARDINAL John Newman once compared the church to an equestrian statue. The horse in the statue has its front legs raised, ready to leap forward, while every muscle of its back legs is bulging out, throbbing with life. We expect it to spring forward at any moment. But if we come back 20 years later,

we find that the statue has not moved an inch.

The church, too, seems to be throbbing with life and filled with God's power. But so often it, like the statue, has not moved an inch in 20 years.

This was not the case with the early church. Twenty years after the outpouring of the Holy Spirit at Pentecost, it had moved forward by astounding leaps and bounds. And this was true for one reason: the power of the Holy Spirit was at work within its members.¹

That same power of God's Holy Spirit is within the church today. Through the course of time, however, it seems as if the church has grown numb to His presence.

Evangelism and church growth are key reasons for the existence of the church. This is evident from our Lord's Great Commission to go into all the world and make disciples. We have already seen that God has divinely empowered us with His spiritual gifts for the upbuilding of our spiritual lives. And we have noted that C. Peter Wagner believes that if we use our spiritual gifts within the church, it is not unrealistic to expect 200 percent growth in a ten-year period.²

We must acknowledge, however, that except for a few isolated passages, the Bible does not give us a clear set of instructions for incorporating spiritual gifts into the organizational structure of the church. If God intends for us to use our spiritual gifts in the church, why does He not give us the needed direction?

The truth is, He does. God definitely leads His church today, and He does so by means of the presence of His Holy Spirit. When a church recognizes the presence of God's Holy Spirit and when its members use the spiritual gifts He has planted within them, not only will that church experience growth in numbers, but it will experience growth in spiritual maturity as well.

Recognizing the present-day church's position on spiritual gifts and the fact that the church has grown lax in the application of these gifts, C. Peter Wagner outlines five steps to "help get your church off dead center and put in operation the wonderful power that God has already provided in the gifts He has given." These steps are as follows:

Step 1: Agree on a Philosophy of Ministry. Understanding that God, through His Holy Spirit, is to be in control of the church is one thing, but coming to an agreement within the church upon the methodology of His control is another. There are a variety of denominations in the Christian faith because there are a variety of people. Therefore, we cannot expect every church or every

Pastor Lawson serves The Valley Brethren Church, Jones Mills, Pa.

individual to agree on one method of church administration. In fact, the greater the variety of churches and philosophies of ministry, the more people will be won to Christ.⁴

Therefore, it is necessary for your church to adopt a philosophy of ministry that suits your congregation's beliefs. This philosophy of ministry should include a clear-cut definition of your approach to spiritual gifts. This definition should outline specifically what your church believes about spiritual gifts and how it expects these gifts to be used.

Step 2: Initiate a Growth Process. "Discovering, developing and using spiritual gifts can be an end in itself, and it is a good end. In some cases this alone will help a church grow. But . . . When gifts are discovered they have to have channels through which to be used effectively."⁵ It is most conducive if those channels are in the area of church growth. Few things are more frustrating to a mature Christian than discovering a spiritual gift and not being able to use it.

Step 3: Structure for Gifts and Growth. "The smoothest structure for growth is one which fully recognizes the leadership position of the pastor and frees him to utilize his spiritual gift or gifts."⁶ Likewise, a church will grow if it recognizes the position and abilities of its lay people. Committees and boards can be incredibly busy, but in spite of this they may accomplish very little work in terms of the ministry objective. Therefore, the church should be structured with the gifts of the workers in mind and with growth as the ultimate goal.

Step 4: Unwrap the Spiritual Gifts. The pastor should seek to (a) motivate the congregation from the pulpit. The church should (b) study the biblical teaching on gifts and (c) help adults discover their gifts by (d) holding a spiritual gifts workshop after which it should (e) set a schedule for accountability in which the job description and expectations are clearly outlined for each gift. Finally, the church should (f) continue the experiment indefinitely so that the spiritual gifts of the new members will be discovered and will also be put to use.⁷

Step 5: Expect God's Blessing.

Teaching on spiritual gifts comes directly from the word of God. Therefore, using our spiritual gifts is the way to bring about the kind of church growth that builds the whole person and the whole Body of Christ. God wants His lost sheep found and brought into the fold. He will do this through the gifts He has given to each of us. Often, God will give additional gifts to those who are serious about using the gifts they have already discovered.

Practical Application

We at The Valley Brethren Church in Jones Mills, Pa., can testify to the fact that spiritual gifts work. God has truly designed a special place for each of us in His church and His work. We have experienced growth in numbers. But what is more special, we have experienced spiritual growth that has brought us into a closer more personal relationship with God. He has spoken and ministered to many of the church members to the effect that this church stands firmly united as a strong, dedicated Body of Christ.

After discovering our spiritual gifts, our church initiated what we consider to be an effective growth ministry. A list of jobs that needed to be done in order to accomplish this ministry was made, with a description of each job and the spiritual gifts conducive for that ministry. (We call them ministries rather than committees or jobs.)

These ministries were classified into three groups — Evangelistic Ministries, Inner Church Ministries, and Transition Ministries. The Evangelistic Ministries are, of course, responsible for evangelism and church growth. Inner Church Ministries are responsible for meeting the needs of the present members of the church. And Transition Ministries are responsible for visitor follow-up and incorporating new members.

A list of these ministries was placed in the Sunday morning worship bulletin, and each member of the congregation was given an opportunity to volunteer for the particular job in which that member believed his or her spiritual gifts could be used most effectively. The object is to use as many people as possible

as well as all the spiritual gifts that have been discovered in our church.

The following are the ministry areas of The Valley Brethren Church.

Evangelistic Ministries

Evangelism Team: Is responsible for all areas of evangelism.

Witness Surveyor Team: Surveys the community to assess its physical and spiritual needs.

Community Task Force: Seeks to meet the physical needs of the community.

Telephone Contact: Calls unchurched and invites them to church services.

Witnessing Team: Makes home visits to the unchurched.

Intercessory Prayer Team: Prays intently for evangelism and for the church.

Home Bible Study Leaders: Lead unchurched in a Bible study.

Inner Church Ministries

Publicity Team: Sends news releases about church events to the media.

Activities Coordinator: Schedules and coordinates church events.

Member Visitation: Seeks to build fellowship and *koinonia*.

Hospital Visitation: Visits hospitalized members.

Spiritual Gifts Coordinator: Learns the spiritual gifts of church members and coordinates members and ministry.

Transition Ministries

Visitor Response Team: Ministers to visitors at each worship service.

New Member Incorporation: Makes new members feel a part of the church.

The spiritual gifts of the members of The Valley Brethren Church have made these ministries quite effective. A spiritual maturity has resulted and this church is well on its way to 200 percent growth within the next ten years. *To God be the glory!* [†]

¹David Watson, *Called and Committed: World-Changing Discipleship* (Harold Shaw Publishers, 1982), p. 78.

²C. Peter Wagner, *Your Spiritual Gifts Can Help Your Church Grow* (Regal Books, 1979), p. 177.

³*Ibid.*, p. 245.

⁵*Ibid.*, pp. 247-48.

⁷*Ibid.*, pp. 252-56.

⁴*Ibid.*, p. 247.

⁶*Ibid.*, p. 249.

Philip: Salesman for Jesus

By William H. Anderson

THE two world-renowned evangelists Luis Palau and Billy Graham were addressing approximately 18,000 students at the Student Missionary Conference in Urbana, Illinois. Dr. Palau, speaking of the challenge of world evangelism, said, "We cannot do it all. I cannot go to the whole world or win the whole world."

Then he asked, "How do we do it? If you were going to eat an elephant, how would you do it?" In answer to his own question, he replied, "One bite at a time."

Commenting on this incident, Dr. Graham said, "And that is the way we evangelize — one soul at a time."

Just before He ascended into heaven at the close of His earthly ministry, Jesus gave His trusted followers the Great Commission: "Go into all the world and preach the good news to all creation" (Mk. 16:15*). How bewildered the disciples must have been as they attempted to carry out this great challenge! "How can we go all over the world? And where shall we start? Africa? Asia? Europe?"

Then they remembered something else their Lord had told them: "... you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." This is how they were to evangelize the world. They were to begin right where they were (Jerusalem) and then expand their outreach (to Judea and Samaria) until

*Quotations from the Bible are from the *New International Version*.

Rev. Anderson is pastor of the North-gate Community Brethren Church in Manteca, California.

they carried the gospel to the ends of the earth.

That's what they did — except that they got bogged down at the home base (Jerusalem). So God used strong persecution to force them to scatter to the ends of the globe. And everywhere they went they carried the Good News about Jesus Christ.

Among those compelled to leave Jerusalem was Philip, one of the seven men chosen by the church to assist the Apostles (Acts 6:3-5). Philip fled to a city in Samaria and was soon engaged in a successful preaching ministry. God blessed his endeavors, with the result that many believed and were baptized.

Later on Philip suddenly left Samaria and headed south toward Gaza. While enroute, he encountered an Ethiopian eunuch whom he led to faith in Christ (Acts 8:26-40). By studying this encounter, we learn valuable lessons about how we, too, can be used of God to witness and win others to the Lord.

When God has a task to do, He always starts with a person whom He can use as an instrument of righteousness (Rom. 6:13). God was able to use Philip because he was filled with the Spirit and with wisdom. We know Philip was this kind of person because Acts 6:3 tells us that the seven men chosen by the church to assist the Apostles possessed these spiritual qualities.

Controlled by the Holy Spirit

The chief reason for Philip's success as an evangelist (the only person in the New Testament given this title — Acts 21:8) was because his life was **controlled by the Holy Spirit**. He brought himself under

obedience to the Spirit's direction and was wholly yielded to Him. For to be Spirit-filled means that every faculty, power, and energy of one's being is under His perfect control.

When it was time for Philip's ministry in Samaria to cease, an angel of the Lord directed him to leave that place and take the desert road (the less-traveled way) toward Gaza. Human reasoning may have tempted him to question the angel's instructions. After all, the Samaritans were responding in great numbers.

Was it right to leave this place of revival in order to go into an isolated area? Would God call a person away from a city (v. 5) to talk to one individual (v. 27) and to witness in small towns (v. 40)? But the Spirit-filled person goes where the Lord directs and witnesses to whomever the Lord sends his way. So from a ministry with a multitude, Philip was led to an encounter with one.

One of the secrets, then, to Philip's success as a witness lay in his surrender to the Spirit's control. The Holy Spirit not only lived in him (as He does in every Christian), but the Spirit also directed and controlled him.

J. Ernest Runions, a university professor in British Columbia, suggests that the phrase "angel of the Lord" in verse 26 is almost certainly synonymous with "the Spirit" in this account. If this is true, then the Spirit directed Philip three distinct times: (1) when He called Philip to leave Samaria and go toward Gaza (v. 26); (2) when He commanded him to approach the Ethiopian in his chariot (v. 29); and (3) when He took Philip away following

By studying Philip's encounter with the Ethiopian, we learn valuable lessons about how we, too, can be used of God to witness and win others to Christ.

the baptism of the Ethiopian (v. 39).

It is evident, then, that "Philip was consciously dependent upon the Holy Spirit for direction, for ability and for effectiveness. He was occupied by the Spirit, full of the Spirit, and in a conscious relationship of dependence upon the Spirit" (Runions).

To be effective witnesses, it is imperative that we be sensitive to the Spirit's working. The Holy Spirit speaks to us through our consecrated minds. Therefore we need to cultivate a sensitivity to the Spirit's "voice" so that we can discern the will of the Lord. Apart from the Spirit's wooing, lives cannot be transformed. It is He who convicts the unbeliever of sin and unrighteousness (Jn. 16:8), and who makes possible the New Birth (Jn. 3:5).

A student of God's word

The second reason Philip was such an effective evangelist was because he was an **able student of the word of God**. The Ethiopian was reading from chapter 53 of the Book of Isaiah, which prophesies the sufferings of Christ. Philip had no time to bone up on the meaning of this passage and no chance to dig out his concordance, lexicon, or commentary. But he was already well-acquainted with this description of Christ.

Not only did Philip know the Scriptures, but he was also personally committed to the Christ of Scripture! Christ had been the theme of his message in his earlier ministry in Samaria (vv. 5, 12). And now, taking the passage which the Ethiopian was reading, Philip "told

him the good news about Jesus" (v. 35).

You and I will never lead another person to the Lord unless we are personally acquainted with and committed to Christ and are diligent students of God's word. Men and women desperately need to know Christ, for "Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved" (Acts 4:12).

*Jesus only is our Message,
Jesus all our theme shall be!
We will lift up Jesus ever,
Jesus only will we see.*

A.B. Simpson

An obedient servant

Another reason Philip was used of God was because he was an **obedient servant**. When the Lord directed him to travel the 80 miles from Samaria to the Mediterranean coastal town of Gaza, "he started out . . ." (v. 27). Unquestioning obedience!

As I said previously, there were many arguments Philip might have presented to the Lord for **not** leaving Samaria and going to Gaza. Why leave Samaria when souls are being won and miracles performed? And why of all places follow the lonely road through ravines and mountains? How could he possibly find anyone there to whom he could witness?

But Philip did not allow any such human reasoning to deter him from God's plan. He went! And it was while doing so that he met his next convert. When God directs, we may not know the entire path ahead. But as we step out in faith, He will guide us step by step.

God's timing is always perfect. You see, Samaria now had the gospel; Ethiopia must have it too. As far as we know, this was the first African mission. The Ethiopian was a key man, for he was an important government official. Because Philip obeyed, he came in touch with the

right man at the right time in the right place with the right message. Being wholly submitted to the power of the Holy Spirit, Philip was ready to bow to the Spirit's will in full obedience.

Look for prepared hearts

To be used of God as soul-winners, we must **look for prepared hearts**. Jesus said, "No one can come to me unless the Father who sent me draws him . . ." (Jn. 6:44). Jesus also told the parable of the different kinds of soil. The seed (the word of God) only produced a harvest in the soil that was good — prepared, not stony or hardened.

God would have us look for hearts that are ready to receive His word. We witness whenever and wherever we can. But evangelism is successful only with those whom the Spirit has already prepared.

The Ethiopian was ready. He was a hungry soul. His recent worship experience in the Temple at Jerusalem, with its empty rituals and human ordinances, had not satisfied his spiritual hunger and thirst. We must make it our business to pray daily for God to bring across our path earnest inquirers whom we can lead to the knowledge of Jesus Christ.

Avoid peripheral matters

If we desire to be fruitful witnesses, we must **not waste time on peripheral matters**. The Ethiopian, remember, was a Gentile who had become a Jewish proselyte in order to worship in the Temple. Even so, because he was a eunuch (a castrated male), he was denied the usual privileges of a Jew (Deut 23:1). He could not enter the Temple sanctuary, but was forced to stand in the outer court to worship.

Philip could have brought up the Jew-Gentile issue. He could have discussed the racial question (the Ethiopian was probably black, since he came from the north coast of

(continued on page 9)

What seemed to be a tragedy turned out to be a . . .

Glorious Disaster — God's Vision*

By Judy Clark

Where there is no vision, the people perish. Proverbs 29:18

DURING the early 1960's, the County Line Brethren Church near Lakeville, Indiana, was struggling with the decision whether to add on to its church building or to build a new facility. Perhaps the congregation's faith wasn't strong enough to just step out and grow.

Then 21 years ago — on April 11, 1965, at 6:10 p.m. — the Palm Sunday tornado struck, completely destroying the church building. With it came a tremendous change in the lives of many people.

The ultimate decision was made for the members of the County Line Church: They would have to step out in faith and build a new and larger church building, or perish.

The tornado also destroyed the Charles King home. Charles and Virginia, with their children —

Ralph, Evelyn, Russell, and Emily — made it to the basement and were all saved from injury. When they considered all that could have happened, they felt profoundly blessed. Charles said, "It makes you *really* think what God can and does do to get our attention."

Charles and Virginia have always been active in the church. Their children, likewise, all serve the Lord faithfully. They are all married and have blessed their parents with several grandchildren. Their son, Russell, has been approved for ordination as a pastor in The Brethren Church.

Jean (Donahue) Anderson was 14 years old in 1965 and president of the church youth group. She thought the youth meeting for April 11 was scheduled for 6:00 p.m., but she knew she would be late because she was having trouble deciding what to wear.

When Jean heard that the church building had been destroyed, she was sure that the youth group was

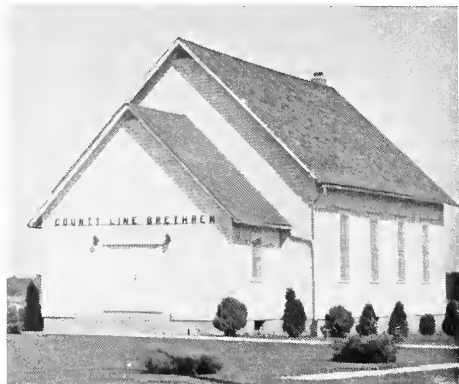
*This article is a follow-up to one written for the EVANGELIST 20 years ago by Mrs. Clark, in which she told about the loss of her small son and three other people who were in her home when the Palm Sunday tornado hit. That article was entitled "Glorious Disaster."

The present article picks up that title and adds to it the words "God's Vision," tying it to the theme — "Vision: Past and Future" — of the County Line Brethren Church's July 6-13 celebration of the twentieth anniversary of its new building. The verse from Proverbs which begins this article is the theme verse for that celebration.

Rev. Steve Barber is the current pastor of the County Line Church.

inside. But the meeting was scheduled for 6:30 p.m., not 6:00, so no one was there. If Jean hadn't been running late, she would have been in the building. But God said, "No!" He had further work for her. Jean is now married and she and her husband Duane are both leaders

Mrs. Clark is a member of the County Line Brethren Church near Lakeville, Indiana.



The County Line Brethren Church building as it appeared before and after the April 11, 1965, tornado.

at County Line Brethren Church and dedicated workers for the Lord. They also have two daughters, Jennifer and Jill.

Rev. Kent Bennett was pastor of the County Line Church at the time. He was safe in the parsonage basement due to the quick thinking of Butch and Bonnie Smith, who were passing by the church building when they saw the tornado coming. Only the garage of the parsonage was damaged.

After destroying the church building and the Kings' house, the tornado headed for our home and leveled it too. Twelve people were in the house at the time. Two adult acquaintances of ours and two children died in our home that day. One of the children was our own four-year-old son, Petie. We were all trapped for a time in and under the debris — Petie and I for 90 minutes.

Petie's death brought about a glorious change in my life and the life of my husband Dick. Our son's death was the first of many trials that step by step brought us closer to the Lord and to one another. We now have three children — Rick, who is married, Joy, and Rochelle — and two grandchildren. We have been blessed many, many times since then.

The County Line congregation did indeed step out in faith and build a larger and better church building,



After the tornado destroyed their old facility, the County Line Brethren stepped out in faith and built this larger, modern church building.

thanks to the vision God placed in the members' hearts. Many friends and people of the community and across the United States helped us with donations and by their prayers. Church services were held at the LaPaz Elementary School building until July 10, 1966, when the new church building was occupied.

This summer from July 6 through 13 — Twenty years from the date the present building was occupied — the County Line Brethren will hold a week-long celebration to express their praise to God and their thanks to all those who have made the church a success for the Lord.

Many activities are planned for the week. Former pastor Rev. Kent Bennett will be back to speak. And there will be a free community hog roast and a special mortgage-burning ceremony. But the main goal of the celebration is to renew our commitment to "God's vision" for our church — which is to help troubled Christians and reach lost souls in the Lakeville-LaPaz communities.

The members of the County Line Brethren Church are warm, caring, dedicated, Christ-like people. I know this is true, for my family and I have been recipients of their love and prayers. [†]

Philip: Salesman For Jesus

(continued from page 7)

Africa). Or he could have engaged the Ethiopian in a prolonged discussion as to whether Isaiah was referring to the Messiah or to the Jewish nation. But since his purpose was to evangelize this lost soul, Philip dwelt on the Scriptures and on Christ.

Unbelievers are *not* won to the Lord by discussions of church denominations or modes of baptism. Our message to the earnest inquirer should be, "Believe in the Lord Jesus, and you will be saved — you and your household" (Acts 16:31). Only after confession of faith should

we discuss the importance of water baptism and church membership, both of which are vital for proper spiritual growth.

Blind to color and race

Finally, we need to remember that the true witness is **blind to both color and race**. God had prepared Philip's heart for his encounter with the Ethiopian by sending him first to Samaria. There he was forced to work with racial and religious "half-breeds" — outcasts in the eyes of the Jews.

Now in the Ethiopian he comes face to face with a man of a different race (a Gentile), a different lifestyle (a eunuch), and probably of a differ-

ent color (a black man). God says that such persons are worthy candidates for salvation (Isa. 56:3-8). What right, therefore, do we have to *reject* any person whom God *accepts*?

Because Philip was a faithful witness, the Ethiopian believed, was baptized, and went on his way rejoicing as a new man in Christ! What an example Philip ought to be for each of us! Someone has said that there's a vast difference between a clerk and a salesman. A clerk stays inside a store and waits for customers, whereas a salesman goes out to find customers. Philip was a salesman for Jesus who went out in search of the lost. We should be salesmen for Jesus too! [†]

All 66 in '86

The challenges and rewards of reading through the Bible in 1986.

By Doris Smith

AS JANUARY 1986 approached, a feeling of excitement was building in our household! My husband and I were anticipating reading all 66 in '86. We were going to enjoy reading *daily* the greatest love story ever written. First John 4:10, John 3:16, and Romans 5:8 are three of the little gems that tell us so.

We were actually *longing* for that time alone with God each day in order to listen to Him speak. *And* our rewards would be great! We would be healthy, wealthy, and wise!

Actually, God's word is a remedy for a sin-sick world. And if George Müller's reflection is true that our spiritual vigor is in direct proportion to the time we spend in reading and studying the Bible, then we would be *vigorous*. Second Timothy 3:16, 17 confirms that "All Scripture" is essential to our spiritual life and growth.

Now we've *been* avid readers of His word. But *this* time we would discover more priceless gems and "lay up treasures in heaven." By obedience in our daily walk, we'd be outdoing any lottery buildup. We already felt rich, since we're joint heirs with Christ. Perhaps we would now become spiritual millionaires!

"Healthy, wealthy, and" Well, as for wise, had not "the one true and living God spoken [in the Bible] through more than 40 men from peasant to king over a period of 1500 years"? Yes, God would share His wisdom with us through *them*.

And so, hungry for that spiritual food, that "essential bread of life," we decided that wholeheartedly we



Doris and Owen Smith in the breakfast nook of their kitchen, where they usually do their Bible reading. As they read, they make frequent use of their Bible atlas and other reference books.

would offer ourselves, our time **daily** (small sacrifice!) to Him who loved us so much that He gave all.

The Initial Investment

It's easy to squander time — that precious stuff of which life is made. It takes discipline *never* to neglect setting apart time for *Him* even on hectic, tight-scheduled days, during illnesses, when physically exhausted, when company comes, or while on vacation. But counting the cost adds up to the fact that the mundane is fleeting. His word is *eternal* and worth the extra effort.

We chose as our *time* for Him the minute we entered the back door after work or church (starved or not!). Our place: the breakfast nook, with Bible, reference books, Bible atlas all on the bar. (This was a personal sacrifice for me, since I have a mania for clean surfaces, and to put anything on the bar is a no-no!) The

mini library is a permanent fixture for the year!

Of course, we expected interruptions, and **had** them! Demands of pets, phone calls, visitors.

The Interruptions

A typical day ran something like this:

"Husband, please feed poor little crippled Erin Kitty quickly before we read so he'll quit banging on the cellar door."

"Honey, would you please answer the phone and tell them I'll call them back."

"Say, Sweetie, tell that insurance man we don't want any rest home insurance. I'm going to run on up stairs. Bring the Bible with you. Now be firm with him."

Or (on one occasion), "No, Dear, I don't think we should do two tomorrow. I know it's after midnight, but I really long for those moments alone

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with God, don't you?"

"Kiddo, I'll read this week since you've had your eye surgery and can see with only one eye."

"Sweetheart, my temp's still 102" and I feel rotten. Could you read tonight?"

Otherwise it was fun taking turns and we're still doing so.

This silly little ditty popped into my mind one day.

*Are YOU trying 66 in 86?
I know it'll give you a spiritual
fix.
Gonna put it off 'til 87?
Well, anytime, it's good prep-
aration for heaven.
But don't wait to start in '88.
You might be swingin' on the
Pearly Gates!*

Why would one *not* take the time? (Reread Rev. Ronald Waters' article, "It's About Time," April 1986 EVANGELIST, p. 8). Should one stumble in the darkness if he can be guided by the *light*? "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105). Should one try to find his way in unfamiliar territory (life itself!) without a map, a compass, a Guide? "I am the way. . ." (Jn. 14:6). Should one go spiritually undernourished if he knows that the food of *life* is available right under his nose — a smorgasbord, all-you-can-eat offer (His word — all 66 books!)? John 1:1 says the Word = God = the Bread of Life (Jn. 6:48).

"Prayerfully we continue in the daily study of His word with the purpose of bringing glory, honor, and praise to our Creator"

This time alone with Him is an enjoyable time of learning, of discovering His will for our lives, of allowing the Holy Spirit to teach the truth (Jn. 16:13).

We are finding this one of the most worthwhile investments we could ever make. The market goes



The Smiths keep a small library of Bible reference books in the kitchen, where they are close at hand when they do their daily Bible reading. Since this article was written, the books have been moved from the kitchen bar to the top of the dishwasher.

up and down, the economy staggers. Our investment is firm, secure, an investment that pays off in strengthened faith, since "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

Returns on Our Investment

Here's a sure investment of self, in time and energy and total spiritual fitness. And for us there have been fringe benefits. They include:

A higher level of Bible literacy.

Bible Reading Report from Bethlehem

The following report was received from the Bethlehem Brethren Church of Harrisonburg, Va., in response to the editor's request that churches use the EVANGELIST as a means of sharing their experiences in reading through the Bible in 1986.

To start off the year, we had a bulletin board with 1986 calendar pages scattered over it and a picture of a Bible on it. Those who intended to read through the Bible were asked to sign their names on the bulletin board and also to put the date they started reading. Thirty-one people, ranging in age from 9 to 90 wrote their names.

We cross off each calendar

(Greater knowledge of Bible lands and of God's people.)

A keener appreciation of God's patience with us (reinforced by reading the Old Testament).

Improved fluency in oral reading. (And, surprisingly, a carry-over into some other areas from our strict discipline of reading daily.)

Memorization of His word (at least three minutes daily by egg timer). Psalm 119:11 — "Thy word have I hid in my heart, that I might not sin against thee." My goal: to learn the entire Sermon on the Mount (Matt. 5, 6, 7).

Attempted stricter adherence to physical exercise and a wholesome diet.

Deliberate practice of His admonitions, the most recent one applicable to my daily walk (and, oh, does this take practice and oh, oh, how often I fail, while my husband is near perfect on this one): "Speak only that which is good and applicable to the occasion, which will bring a blessing to those who hear it" (Eph. 4:29).

Prayerfully we continue in the daily study of His word with the purpose of bringing glory, honor, and praise to our Creator, for truly, "It pleases Him when our hearts are an altar of praise." [†]

month as it is finished, and we encourage one another to continue reading. At Wednesday night fellowship, many of those reading through the Bible share verses of Scripture they found meaningful in the reading for that week.

Most of our people are using the National Association of Evangelicals' reading guide, but some are reading straight through. Mrs. P.G. Wenger has already finished!

One of the biggest blessings is realizing that many, many Brethren are reading along with us, and also knowing that God will honor the commitment of His people.

— Kathy Velanzon



How to Recruit and Train Sunday School Teachers

By Eleanor P. Anderson

"YOU want me to teach?" Janet's voice held a note of disbelief. "Mr. Jackson, I just don't know the Bible well enough."

"But we have lots of materials to help you," the superintendent began. Then he shook his head, smiled at Janet, and went on down the hall. That was only one of many excuses he'd heard recently.

At the pastor's study, he paused at the open door. "Pastor Bill, I need your help. Can we set a time to talk this week?"

Superintendent Jackson is not alone in needing help to recruit teachers. Motivating people to invest time to prepare and present a Sunday school lesson is very difficult. Certainly this is a matter of importance to the pastor and to other church officers as well.

Pastor Bill and others like him can help with specific suggestions. Boards of Christian education may need to form new policies and implement unused ones.

The church can focus attention and interest on the Sunday school by including subject matter from a class in the church newsletter. Let a class share something it has learned with the whole church once in a while.

Make teaching appealing

Next, Pastor Bill and Superintendent Jackson need to consider ways to make teaching appealing. Some

churches ask their teachers to contract for only one year at a time. At the end of the year, the teacher may reconsider. Circumstances change; illness may handicap the teacher. If the teacher signs up for another year, he or she will probably do it wholeheartedly. This would have to be done for every teacher, if the board follows this policy.

Team teaching

The pastor might suggest instituting team teaching, if this is not already practiced. Teaching as a team gives support and makes provision for an occasional Sunday away. Team teaching does not, however, mean less preparation. The two or more members must plan carefully to know what each person's responsibility will be.

Training teachers, of course, is as important as recruiting them. The pastor can provide leadership in this. In some areas several churches combine their efforts for teacher training courses. Even a one-day or one-evening session can be valuable. Competent teachers are brought in to demonstrate and explain one or more aspects of teaching: planning a unit, using audio-visuals, or practicing evangelism, for example.

A church may have its own training program. Experts in the field come to the church to lead workshops in the skills needed for teaching. Knowing they will have an opportunity to get training is an incentive to people wavering in a decision to teach.

Pastor Bill might suggest another option. For those persons who are reluctant to teach because of inexperience, a few months of apprenticeship might be the answer. Just as student teachers in the public school system train under seasoned teachers, so the novice Sunday school teacher can work with one who has been teaching for some time.

The "apprentice" would begin by simply observing for one or two Sundays. Then he or she might help the students answer their study questions or aid them in a craft project. Another Sunday the trainee might lead the opening part of the lesson, then gradually try conducting various other aspects of the teaching time until he or she is ready to "solo." During all these weeks the teacher and the apprentice are conferring by telephone or in person, planning and discussing together. Some who have been quite timid at the thought of teaching have gained confidence in this way.

One church started an adult class for the specific purpose of training people to be teachers. They studied directly from the Bible. The class members grew in their knowledge of the Scriptures and also helped to teach the lesson in various ways. Sometimes one person looked up part of the Scripture and prepared his interpretation of it. Another week a question was given to two or three to research. When classes in other departments needed teachers, these adults were ready and eager to step in.

A number of options to try

Pastor Bill and Superintendent Jackson have a number of options to try. They can acquaint the church with leadership needs. They can offer one-year responsibilities, encourage team teaching, offer training opportunities, and begin an apprentice system.

Supplying a Sunday school with competent, dedicated teachers cannot be left to chance. We remember that Jesus, the greatest Teacher, spent time training his small band of followers. Recruiting and training Sunday school teachers needs enthusiasm, planning, and much prayer. A Spirit-filled, competent staff is a goal worth pursuing. [†]

Mrs. Anderson is a free-lance writer living in Beckley, West Virginia.

Saving Rare Judean Leopards

By James Chesky

Leopards are mentioned several places in the Bible. Perhaps the most familiar references are the one in Isaiah 11:6 ("The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; . . ."), and the one in Jeremiah 13:23 ("Can the Ethiopian change his skin, or the leopard his spots?").

During the 19 centuries that followed the writing of the last biblical reference to the animal (in Revelation 13:2), leopards became nearly extinct in the land of the Bible. But now, thanks to the work of Israeli conservationists, leopards continue to dwell in the land and are even on the increase, as James Chesky explains in the following article.

IN the remote parts of the barren Judean Desert, where ancient Jewish warriors hid from the Romans in the first and second centuries, the last Israeli leopards have found refuge from man.

The rare leopards, believed to be nearly extinct until 15 years ago, have been increasing as a result of Israeli conservationist policies; nearly two thousand square kilometers of the desert, or about one tenth of the total area of Israel, was declared a nature reserve in 1973.

Over the past ten years, there have been 1,200 sightings of leopards in the Judean Desert, and it is believed that today 25 leopards actually live in the protected area. So far, six of the estimated 25 leopards have been outfitted with radio collars, which send out signals allowing them to be traced.

More than a decade ago, Giora Ilani, the head zoologist for Israel's Nature Reserves Authority, began studying the Judean Desert leopards, which he says are a specific sub-species (*Pantherus Pardus Jarvissi*). He stalked the illusive predators by listening for the alarm calls of their main prey, the hyrax and the ibex. But now, the more sophisticated

technique of telemetry — the use of radio collars — will hopefully yield more extensive information. Although the Israeli program is still in its infancy in comparison to similar studies in Ceylon and some countries in Africa, it is, in many ways, more extensive. "There, most of the contact with the leopards is through telemetry because the trees and other vegetation keep the animals hidden," Ilani explains. "But in the barren landscape of the desert, I sometimes am able to observe them for up to eight hours."

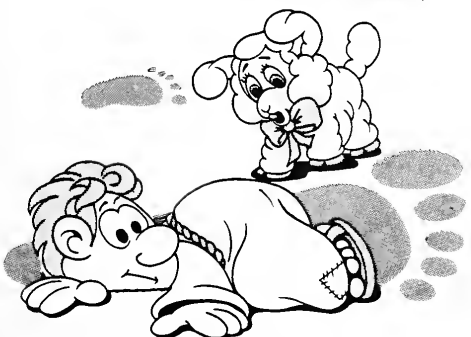
The Jarvissi leopards, found only in Israel, are smaller than most other leopards, weighing only about 35 kilograms. Their coats are lighter, and serve as a camouflage against the desert. The males control non-overlapping territories of up to 350 square kilometers, while the females hold about 250 square kilometers. This is the largest home range documented for any leopards studied so far. Because the females often leave their lairs for up to ten days in search of food, the males help protect the cubs. In more fertile regions, such as Africa and Ceylon, male leopards are not involved in the lives of their offspring. Jarvissi leopards have cubs every year, whereas other sub-species cub only once in two years.

Although the biblical prophecy, "and the leopard shall lie down with the kid" (Isaiah 11:6) has not come true, the leopards help their prey, as part of the ecosystem. "Because the area is a nature reserve, the hyrax and ibex are increasing annually," says Ilani. "But they are hunted by the leopards, which keep their numbers down, preventing overgrazing. Also, their are no sick or crippled animals, because they can't survive with the leopards around. So the predators keep the herbavore population healthy."

Ilani feels a personal relationship with his leopards and has given each a name. The leopards Alexander Yanai and Shlomzion are named after an ancient Jewish king and queen. Another leopardess was given the name Humibaba, after a mythical spotted monster. The leopards study is one of the most expensive projects funded by the Israel Nature Reserves Authority. It cost about ten thousand dollars to start and half that amount each year for maintenance of the current level of research, excluding Ilani's salary. Even though all Israeli government ministries and agencies are cutting their budgets sharply, he has requested an ultra-light aircraft to facilitate observation of the leopards when they are in deep gorges or behind rocks.

"The survey may be expensive," Ilani admits. "But only by thorough study of the top predator can one understand the ecosystem in our area."

Christianity is . . .



Following in His Footsteps

14

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6/86



Brethren Resolve for Peace

This copy of the "Brethren Resolve for Peace," distributed by the Brethren Peace Committee, is a revised "working copy" of that introduced in 1984 by the Jefferson Brethren Church. It will be presented for adoption at the 1986 General Conference.

The revisions are the work of the Peace Committee, those attending the Peace Resolution Workshop at the 1985 Conference, and a few others who responded individually. All ideas were considered carefully and changes made which we hope will be acceptable to the majority (all?) of Brethren.

But if you have further suggestions, let us hear from you NOW! Please don't wait until General Conference, necessitating quick decisions and consuming unnecessary business-meeting time. If there is anything you would like to have considered for rewording, adding, or eliminating, write to Phil Lersch, chairman, BRETHREN PEACE COMMITTEE, 6301 56th Avenue, N., St. Petersburg, FL 33709.

BRETHREN are a peace-loving people. Historically, this value was expressed in the practice of non-resistance, which established Brethren in the tradition of the peace churches such as Mennonites, Quakers, and the Church of the Brethren. Twentieth century Brethren continue to uphold the ideal of peace, but the church embraces persons of opposing convictions concerning the role and means of "peacemaking."

On the one hand, some Brethren understand peacemaking as a practice of nonresistance or nonviolence. Brethren annually reaffirm that historic position as a nonresistant peace church and, as such, provide counsel and support for those persons who, as a matter of personal conscience, hold a conviction of non-resistance.

On the other hand, some Brethren understand peacemaking as the responsibility of the state to defend against and deter evil. These Brethren affirm the role of the state to maintain peace and deter aggression through a strong national defense by sanctioning chaplains in all branches of military service and by providing counsel and support for those who, as a matter of personal conscience, hold to the conviction of peace through a strong military defense or "resistance."

The popular and official sanction of both of these opposing views within our denomination produced a serious rift over the 1982 and 1983 Peace and Nuclear Arms Resolutions at General Conference. Our

disagreements are obvious. We are not likely to convert one another to our separate persuasions; yet Brethren, as peace-loving people, can and must agree on positive steps for peace.

Therefore, as Brethren Peacemakers, let us resolve:

I. To oppose tyranny, injustice, exploitation, and dehumanization as interpreted from a biblical perspective whenever and wherever they exist.

1. To vote against candidates, regardless of political affiliations, when they encourage or support such practices at home or abroad.
2. To express our opposition to these practices in writing, surveys, telephone, and personal contact with political candidates and public officials.
3. To encourage those whose conscience moves them to action to oppose these practices politically by raising questions and drawing attention to such evils, and using our resources for truth and justice.
4. To use our resources for truth and justice.
5. To encourage local congregations to establish a Peace or Social Concerns Committee to aid in the implementation of points 1, 2, 3, and 4 above.

II. To encourage our government to seek to reduce the threat of all war, including nuclear war, and

to pursue peace through all possible diplomatic means.

1. To continue the efforts of détente through international dialogue, negotiations, and diplomacy aimed at the lessening of international tensions.
 2. To continue in summit meetings, diplomatic talks, negotiations, and other such means of weapon and warfare control and reduction.
 3. To pursue all possibilities of bilateral, verifiable reduction of offensive and/or nuclear weapons.
 4. To maintain control of the availability and sale of nuclear technology, arms, and offensive weaponry with the ultimate goal of eliminating the sale of arms trade.
 5. To maintain the military for the purposes of defense and deterrence of aggression only. The U.S. should avoid being the aggressor in military action.
- III. To encourage our government to pursue peace and the improvement of East/West relationships via the following:
1. Continual diplomatic communication.
 2. Trade and commerce in non-strategic items.
 3. Cross-cultural exchanges in education, travel, and diplomatic visits.
 4. Collaboration and cooperation
- (continued on page 16)

Registration for:
"Faith and Family"

1986 General Conference

Monday, August 11 thru
Friday, August 15

Name _____
 Address _____
 City/State/Zip _____

Please reserve only one room per form. YOUTH are to register through the Board of Christian Education if staying in YOUTH DORMS. If staying with adults, use this form. NOTE: Registration with prepayment by July 31 results in lower costs.

HOUSING: Ashland College

Dormitory: Amstutz _____ Kern _____
 Floor: Women's Restroom _____ Men's _____
 Room type: Single _____ Double _____
 Triple _____

Nights staying: S _____ M _____ T _____ W _____
 Th _____ F _____

Other preferences: _____

RATES:

	Prepaid by July 31	Upon Arrival
Single	\$13.00	\$15.00
Double	17.00	19.00
Triple*	25.50	27.00

*Parents may bring cots, cribs, or sleeping bags for children in triples.

Key deposits: \$10.00/key. At least one key per room needed.

No. Nights × Rate/Night

_____ × _____ = \$ _____

No. Keys _____ × \$10.00 = _____

Total Housing Enclosed = \$ _____

CAMPING: Ashland Fairgrounds
 Water and electric hookups, restrooms, no showers. \$5.00/night. Pay on arrival.

No. in party _____ No. of nights _____

MEAL RESERVATIONS:

Mon. — Brethren Reunion BBQ
 Children (2-12 yrs.)
 Tues. — Ministers' Wives Continental Bkft.
 Wed. — WMS Luncheon (women, BYC girls)
 — NLO Picnic (men, pastors, BYC boys)
 Thurs. noon — World Relief Soup Line
 p.m. — BCE Celebration Dinner
 Fri. — MBBC Missions Luncheon

No. Tickets

_____ × \$5.50 = \$ _____

_____ × 2.25 = _____

_____ × 2.50 = _____

_____ × 5.00 = _____

_____ × 3.50 = _____

_____ × Donation = — 0 —

_____ × 6.50 = _____

_____ × 6.00 = _____

Total Meals Enclosed = \$ _____

*Ordering tickets for Mon.-Wed. meals a must, due to early deadlines. Tickets ordered after July 31 subject to availability. No meal refunds after July 31.

WORKSHOPS:

No.	Wednesday	No.	Thursday
_____ 11	Biblical Principles of Money Management Part I	_____ 21	Biblical Principles of Money Management Part II
_____ 12	Dealing with Depression	_____ 22	Special Concerns of Pastoral Families
_____ 13	Storytelling	_____ 23	Teaching the Bible with Games
_____ 14	For Life: Christian Peace-making in a Nuclear Age	_____ 24	Peace Concerns
_____ 15	Money Matters! The Biblical Message and the Spiritual Power	_____ 25	Stewardship: A Way of Living
_____ 16	World Relief Concerns	_____ 26	The Ministry of Tentmaking
_____ 17	How to Grow a WMS	_____ 27	Abortion Alternatives
_____ 18	Worship as a Lifestyle		

ADULT NAME BADGES

Please list name and home church for each delegate and guest included anywhere on this registration form.

NAME _____ HOME CHURCH _____

SUMMARY TOTALS

Total Housing Enclosed = \$ _____

Total Meals Enclosed = _____

Total Children/Junior

Youth Fees Enclosed = _____
 (from next page)

Total Enclosed = \$ _____

Makes checks payable to:

General Conference Housing

Registration forms for Children's and Junior Youth Programs on next page.

FOR OFFICE USE ONLY:

Registration # _____

Date received _____

Received by _____

Amount/Check _____

Check Number _____

Mail this form as soon as possible with payment in full (but no later than July 31).

Send this registration to:

General Conference Housing, 524 College Ave., Ashland, OH 44805

1986 General Conference Registration (continued from previous page)

CHILDREN & JUNIOR YOUTH PROGRAMS:

Tuesday-Thursday — 8:45 a.m. to 5:15 p.m.; Friday — 8:45 a.m. to 3:00 p.m.

Park Street Brethren Church

Family Rates

	Week	Day
1 child	\$35.00	\$11.50
2 children	\$52.50	\$17.50
3 children	\$70.00	\$23.00

Children (3 years thru 2nd grade; completed)

Child's Name	Age	Days (circle)
_____	_____	T W Th F \$ _____
_____	_____	T W Th F _____
_____	_____	T W Th F _____

Junior Youth (those who have completed 3rd thru 6th grade)

Youth's Name	Age	Days (circle)
_____	_____	T W Th F \$ _____
_____	_____	T W Th F _____
_____	_____	T W Th F _____

Total for Children/Youth \$ _____

- Please attach a note regarding any allergies (especially FOOD), medical conditions and nap routine.
- A minimum enrollment of 12 in each program is needed to provide this service.
- No refunds for children's programs can be given after July 31 unless minimum enrollment is not met.

Peace Points of View

(continued from page 14)

tion in non-strategic areas unrelated to national defense and security.

IV. To make peacemaking concerns a regular part of prayer. Let us pray for the following:

1. Bilateral (mutual) verifiable disarmament.
2. The lessening of tension in East/West relations.
3. Those who encourage and support tyranny, injustice, exploitation, and dehumanization that they might be changed and follow God's leading for their lives.
4. Freedom and human rights of those who must live under political tyranny.
5. Those who work for the cause of freedom and justice in the West and East.

V. To provide avenues for Brethren to work in peacemaking roles in society.

1. To seek to understand and apply peacemaking principles in interpersonal relationships, as well as international relations.
2. To actively support those interested in cross-cultural vol-

untary service through existing organizations.

3. To encourage Ashland College and/or Ashland Theological Seminary to expand educational exchange programs to Third World, Eastern European, and Asian cultures.
4. To encourage the development of tours for Brethren to visit Third World, Eastern European, and Asian nations for cross-cultural experiences.
5. To encourage and support Brethren who pursue peacemaking professions in the private and governmental sections, such as Diplomatic Corps, foreign exchange programs, Peace Corps, Military Chaplaincy, etc.
6. To encourage Ashland College to develop peacemaking programs as a part of the John M. Ashbrook Center for Public Affairs.
7. To continue in the official support of Brethren young people of both peace convictions by the following:
 - a. encouragement and sup-

port for those who affirm a nonresistant position, "within the law."

- b. encouragement and support for those who enlist or are conscripted for military service.

For both nonresistant Brethren and those who believe in peace through military strength, this resolve may be too weak at some points and too strong at others. But differences are resolved through dialogue, and peace is achieved through mutually acceptable compromise. If Brethren who love peace cannot coexist with their differences, how can we expect such of nations? Let us concentrate on areas in which we can agree, continue dialogue in areas of disagreement, and resolve to increase our understanding of peace-related issues and each other.

Our role as peacemakers may be in dispute, but the goal of peace is undeniable. May Paul's teaching be our practice:

If someone has done you wrong, do not repay him with a wrong. Try to do what everyone considers to be good. Do everything possible on your part to live in peace with everybody.

Romans 12:17-18 (TEV) [†]

College Corner Observes "Hat Day" As Part of 100th-Year Celebration

Wabash, Ind. — "We don't always look like this on Sunday morning," explained Don Null, referring to the variety of hats being worn April 6th by members of the College Corner Brethren Church.

The occasion was "Hat Day," one of twelve anniversary Sundays being observed the first Sunday of each month as part of the College Corner Brethren Church's celebration of its centennial year.

On this particular Sunday, College Corner members had come to the worship service wearing historical hats, colorful hats, large hats, cowboy hats, homemade hats, Indiana University hats, and even a hat made by Edna Hood on which she inscribed the anniversary theme ("And the Gift Goes On . . .") and the theme verse (Philippians 1:6).

Each of the twelve anniversary Sundays will include a historical sketch of some event in the early years of the church, given by Miriam Bowman, a College Corner member for 71 years.

Another monthly feature is the "Anniversary Bucket," implemented by Don Null. The "Bucket" is a special fund-raiser to help defray the cost of the anniversary celebrations and to maintain excitement throughout the year.

In the January historical sketch, the congregation was told that early in the church's history extra money was needed to pay the minister. At a special business meeting, members were asked to show their hands if they would put in an extra 50 cents for the pastor. There were no takers. The amount was reduced to a quarter, then to a dime, and eventually to a nickel before any hands went up.

In recognition of that bit of history, the "Anniversary Bucket" was instituted. On the first Sunday of each month, members are "assessed" a dime for any offense. For example, on Hat Day various members were assessed a dime for having the most colorful, the biggest, the dirtiest, the smallest, the funniest, or the most practical hat, or

for having no hat at all. While many of the men struggled with the thought of wearing a hat in the church building, when "bucket time" rolled around, most everyone sported some kind of headcovering.

Other special events planned for the year include Family Month in June, Friend Month in October, and Dedication Month in November. The high-point of the centennial celebration will be the Anniversary/Homecoming Rally scheduled for September 20-21. This will be held under a big tent and will feature Mark Barnett, a country-western singer from the Grand Ole Opry. Mr. Barnett is a native of Somerset, Ind., and a former member of the College Corner Brethren Church, where he gave his life to Jesus Christ.

The College Corner Centennial will conclude in December with a wrap-up celebration featuring video highlights of the centennial year.

According to Rev. Bill Brady, pastor of the College Corner Church, "All Brethren are invited to drop by this year and join us in our celebration." "But be advised," he adds, "you might want to bring a dime!"

— reported by Pastor Bill Brady



Left photo, children of the College Corner Brethren Church, with hats in place, prepare their special music for the Hat Day worship service. Right photo, Jessie Fiant (l.) and Edna Hood with their Hat Day headcoverings. Mrs. Hood's hat is inscribed with the anniversary theme ("And the Gift Goes On . . .") and the theme verse (Philippians 1:6).

Mrs. Dorothy Cheever Honored As 1986 "Servant of the Year" By Falls City First Brethren

Falls City, Neb. — Mrs. Dorothy Cheever was honored as "Servant of the Year" on Sunday, April 27, by members of the Falls City First Brethren Church in recognition of her many years of service to the congregation.

Rev. Jim Thomas, pastor of the Falls City Church, reviewed Mrs.

Cheever's many kinds of service to the congregation and presented her a glass etching of "Christ in the Garden of Gethsemane" on behalf of the church.

Mrs. Cheever served the Falls City congregation as treasurer for 38 years, as a Sunday school teacher for more than 40 years, as superintendent of the junior department of the Sunday school for a number of years, as a vacation Bible school teacher, and as a trustee for ten years. She is a deacon-

ess and an active member of the church's Woman's Missionary Society, which she currently serves as treasurer.

Mrs. Ann Rieger and Mrs. Corrine Peck presented special music for the worship service during which Mrs. Cheever was recognized, and Pastor Thomas preached a message entitled "The Heart of the Servant." The service was followed by a fellowship meal in Mrs. Cheever's honor.

— reported by Mrs. Joe Lemmon



Agape Boat crew members Lanie Roberts (l.) and Debbie Cooper kiss the captain (John Shultz) during a scene from the musical. Ashland-Times Gazette photo.

Park St. Drama Ministry Presents Musical Comedy With a Message

Ashland, Ohio — The drama ministry of the Ashland Park Street Brethren Church provided both entertainment and a message to a full house in the church sanctuary on Sunday evening, April 27, when it presented the musical comedy *The Agape Boat*.

Written by Tim Hosman, *The Agape Boat* centers on a crew of Christians who take a group of passengers that "want to get away from it all" on an imaginary tropical cruise. Though the

musical bears some resemblances to the television series *The Love Boat*, *The Agape Boat* uses music and humor to present a much more wholesome message than its counterpart.

Passengers and crew (and the audience as well) learn about forgiveness, kindness, reconciliation, faith, and obedience — all ingredients for finding God's will in one's life.

Park Street member Sue Amstutz directed the musical, which featured Dr. John Shultz, dean of Ashland

Brethren Family Reunion Being Planned As Kick-Off for 1986 General Conference

Ashland, Ohio — The General Conference Executive Council has announced a special kick-off to the 1986 "Faith and Family" Conference: A Brethren Family Reunion on Monday afternoon, August 11.

Individual families and local Brethren congregations are encouraged to plan reunions with family members, former church members, and pastors' families.

Early Monday afternoon, shady canopies, volleyball nets, and Frisbees will dot the Ashland College Quad area. There will be games for playing, guitars for singing, iced tea for refreshing, and Brethren for fellowshiping.

At the dinner hour, an outdoor barbecue and picnic will be available. Reservations of \$5.50 per person (children under 12, half price) may be made on the Conference registration

form (in this issue) by July 31.

An evening vesper service on the steps of Founders Hall will be led by Rev. Alvin Shifflet and Brad Hardesty. A special service of recognition honoring the late Rev. George Solomon is being planned.

All ages will join together in the Family Worship Hour at 7:30 p.m. in the Myers Convocation Center. An exceptional evening of singing and music will precede the evening message, brought by Rev. Leroy Solomon, pastor of the Winding Waters Brethren Church, Elkhart, Ind.

The Executive Council hopes to begin the week with an emphasis on reunion and fellowship that will continue throughout the week and which will build up our faith as it relates to families.

— Judi Gentle, Conference Coordinator

Theological Seminary, as cruise boat captain Monty Fairmonte Crane. Serving as one of his crew members was Dub Rood, played by Mitch Funkhouser, National Youth Director for The Brethren Church.

Other cast members were Robin Roberts, Mark Martin, Lanie Roberts, Debbie Cooper, Brad Weidenhamer, Tom McConahay, Sandi Rowsey, Jenny Witulski, Glenn Black, Lynne Burkey, Amie Cooper, Ellen Eckart, Becky Pasco, and Angie Weidenhamer.

Behind the scenes help was provided by Amy Courtright, choreographer; Deb Michael, pianist; Sue Amstutz, Tom McConahay, Britt Miller, and Mark Hiner, lights; Tom McConahay and Doug Cooper, sound; Ellen Eckhart, props; and Beverly Martin and Lori Drushal, prompters.

The Park Street drama ministry has been asked to give a repeat performance of the musical during General Conference, on Wednesday evening (August 13) following the evening session.

Pittsburgh WMS Women Add Time of Prayer to Banquet

Pittsburgh, Pa. — The Woman's Missionary Society of the Pittsburgh First Brethren Church combined a concentrated time of prayer with its mother and daughter banquet, which was held on the World Day of Prayer (May 1).

Following a meal of salads and desserts, the mothers and daughters, along with some of the men of the church, participated in the Day of Prayer service. The service was divided into four periods of prayer, with group singing or special music between the prayer times. During the four periods of prayer, the Pittsburgh Brethren prayed for: (1) our nation; (2) state and local governments; (3) Brethren Home Missions; and (4) local ministries.

Participants were divided into six groups for prayer, with a WMS member leading each group. Typewritten copies of specific suggestions for prayer had been prepared, which gave such information as the names of national, state, city, and local government officials; national, state, and local issues and concerns; names of and information about Brethren Home Mission churches; and various persons and programs in the church's local ministry.

Local WMS president Lucetta Hibbs
(continued on next page)

Nine Brethren Students are Among 1986 Ashland College Graduates

Ashland, Ohio — Nine Brethren students were among the 609 graduates who received diplomas May 10 at Ashland College's 108th graduation ceremony.

Brethren students awarded diplomas were:

Scott D. Bowers, son of Mr. and Mrs. David Bowers of Nappanee, Ind., who received the Bachelor of Science in Business Administration degree.

David A. Logan, son of Mr. and Mrs. John Logan of Masontown, Pa., who received the Bachelor of Science in Business Administration degree.

Thomas R. McConahay (Ashland Park Street member), son of Mrs. Helen M. McConahay of Smithville, Ohio, who received the Bachelor of

Science in Business Administration degree.

Kristen R. Overdorf (Ardmore Brethren Church member), daughter of Mr. and Mrs. David Overdorf of South Bend, Ind., who received the Bachelor of Science in Business Administration degree.

Anthony (Tony) S. Shifflett, son of Rev. and Mrs. Alvin Shifflett of Nappanee, Ind., who received the Bachelor of Arts degree.

Dean V. Showalter (Sarasota First Brethren Church member), son of Mr. and Mrs. John Showalter of Bradenton, Fla., who received the Bachelor of Arts degree.

Joseph H. Shultz, son of Dr. and Mrs. Joseph R. Shultz of Ashland,

Ohio, who received the Bachelor of Arts degree.

JoLinda R. Ellis Spiegel, daughter of Rev. and Mrs. Wesley Ellis of Oakville, Ind., and wife of John Spiegel of Columbus, Ohio, who received the Bachelor of Science in Business Administration degree.

Todd L. Thomas, son of Mr. and Mrs. Kenneth Thomas of Canton, Ohio, who received the Bachelor of Science in Business Administration degree.

Of the 609 diplomas awarded by the college, 210 were for master's degrees, 370 were for bachelor's degrees, and 29 were for associate degrees. In addition, two honorary Doctor of Humanities degrees were awarded, one to Dr. Robert H. Schuller, senior pastor of the Crystal Cathedral and the *Hour of Power* television ministry, who delivered the commencement address for the graduation ceremony; and the other to Warren E. Rupp, president of the Warren Rupp Company of Mansfield and a trustee of Ashland College from 1979 to 1985.

— reported by Mrs. Joan Ronk

Publishing Company Employee Completes Twenty-Five Years With the Company

Ashland, Ohio — Dale K. Gardner, a pressman for the Brethren Publishing Company print shop, completed 25 years of employment with the company in April of this year.

Gardner, 61, began working for the Publishing Company part time in February or March of 1961, after the company purchased a two-color press and needed someone to run it. Bill Edmondson, a publishing company employee at the time, knew that Dale, who worked for the A.L. Garber (printing) Company, was familiar with this kind of press, so contacted him and asked if he could help out.

For two or three weeks, Gardner worked from midnight to 7:30 a.m. at the Garber Company, then from 8:00 a.m. to noon or 1:00 p.m. at the Publishing Company. He then decided to leave the Garber Company, where he had worked for 19½ years, and became a full-time employee of the Publishing Company. He gave his old employer the required two-weeks notice, continued working nights at Garbers and days at the Publishing Company for two weeks, then became a full-time employee of the Publishing Company in April.

(continued from previous page)

presented the welcome for the Day of Prayer service. Linda Walker sang two solos, and Linnea Ahrens led and accompanied the group singing.

— reported by Lilian D. Bowers



Dale Gardner with the offset press on which he prints *THE BRETHREN EVANGELIST*.

An important factor in Dale's decision to come to the Publishing Company was his desire to serve the Lord through his occupation. As he says, he couldn't preach or teach, but he could be involved in the Lord's work by helping to print Christian literature. Dale is an active member of the Rowsburg Lutheran Church, where he serves on the church council.

During his 25 years with the company, Dale has worked with five *EVANGELIST* editors — W. St. Clair Benschoff, Spencer Gentle, George Schuster, Ronald W. Waters, and the current editor, Richard Winfield.

Over the past 25 years, Dale has

also seen numerous changes related to his work, one of the major ones being the change from letterpress to offset printing. In fact, the two-color letterpress Dale came to run is no longer with the company, having been "retired" and moved out several years ago.

This is one change for which Dale is thankful, since the letterpress required him to put on the press chases of lead type weighing 100 pounds or more. Offset presses, on the other hand, use aluminum plates weighing less than a pound.

Dale is married and he and his wife Grace have two married daughters and two grandchildren.

SE District Seats First Delegates From North Carolina Congregation

Linwood, Md. — Among the more than 90 delegates seated for the day-long conference of the Southeastern District held April 26 at the Linwood Brethren Church were the first-ever delegates to the conference from the district's newest member church.

Pastor Robert Payne and John and Cheryl Black were seated as delegates from the Hickory, N.C., First Brethren Church, which was accepted into the Southeastern District at its fall meeting.

Moderator William Skeldon presided over the conference. Major items of business included reports from district boards and committees and election of officers.

Newly-elected officers (to be installed and take office in September) are: moderator-elect, Rev. Doc Shank; secretary, Amanda Moore; assistant secretary, Lois Hutzell; treasurer, Jim Vance; assistant treasurer, Alvin Vann; and executive board members-at-large, Rev. Pat Valanzon and

Josephine Cooper. Rev. Brian Moore, currently moderator-elect, will become the new moderator.

The Church Growth (statistical) report revealed a net growth of three percent in church membership over the prior year (not including the addition of Hickory to the district). Average worship attendance was up slightly, while Sunday school attendance declined slightly.

General Conference Moderator Warren Garner presented the keynote address. Using Matthew 28:18-20 as his text, Dr. Garner intertwined a personal testimony with the implications from the scripture.

His major points were three questions answered by the passage: **What** is it that Jesus wants us to do? (proclaim the good news, make disciples, teach them to obey all His commands); **Why** are we to do it? (so they will believe); and **Where** are we to do it? (everywhere, in all our contacts with people).

He concluded with a fourth point, a question that is not answered by the passage: **How** are we to do it? Dr. Garner stressed that the "How" may have been intentionally unanswered to encourage us to be innovative and creative in our approach, free to draw from many choices.

Dr. Garner then called delegates to evaluate their own responses to each of these four questions.

The afternoon inspirational program featured "Soul Pleasers," a musical ensemble from the area, and reports from the denominational ministries.

While the adults met, the youth held a rally/conference that featured business, recreation at the (Church of the) Brethren Service Center at nearby New Windsor, and inspiration.

The next Southeastern District Conference will be held September 20, 1986, at the Bethlehem Brethren Church in Harrisonburg, Va.

— Ronald W. Waters

ATS Offers Expanded Summer Schedule To Encourage Continuing Education

Ashland, Ohio — Ashland Theological Seminary will be offering an expanded schedule of courses this summer designed to encourage continuing education and pastoral training.

These are intensive courses, most of which will meet from three and one-half to seven hours a day for one or two weeks. They are set up this way to make it possible for pastors or other interested persons to come to Ashland for one or two weeks and complete a course. Classes will meet five days a week, except where otherwise noted.

Cost of the classes is \$300 for four hours of credit. Audit fee is \$150. Arrangements can be made for housing through the seminary office.

Following are the dates of the sessions, courses being offered, times and places of meeting, professors' names, and number of credit hours.

Module 1: June 2-13

Christianity in America, 8:30 a.m. to noon, Ashland campus, David Rausch, 4 credit hours.

Ephesians, 1:00 p.m. to 4:30 p.m., Ashland campus, William Myers, 4 credit hours.

Module 2: June 16-20

Christian Ethics, 8:30 a.m. to 4:30 p.m., Ashland campus, Douglas Chismar, 4 credit hours.

Module 3: June 23-27

The Book of Revelation, 8:30 a.m. to 4:30 p.m., Ashland campus, Duane Watson, 4 credit hours.

Module 4: June 21-August 2

Romans, 8:30 a.m. to 1:00 p.m. on Saturdays (no class July 5), Detroit campus, Weldon Davis, 4 credit hours.

Module 5: June 26-July 31

Church Administration, 1:00 p.m. to 6:00 p.m., Cleveland campus, Mary Ellen Drushal, 4 credit hours.

Module 6: August 4-8

Church Administration, 8:30 a.m. to 4:30 p.m., Ashland campus, Mary Ellen Drushal, 4 credit hours.

For more information, contact Ashland Theological Seminary, 910 Center Street, Ashland, OH 44805 (phone 419-289-4142, ext. 5161).

To reach the port of heaven we must sail, sometimes with the wind and sometimes against it — but we must sail, not drift or lie at anchor.

Oliver Wendell Holmes

Chaplain Thomas A. Schultz Assigned to Direct CREDO

Great Lakes, Ill. — Commander Thomas A. Schultz, Brethren Church Chaplain to the U.S. Navy, has been given a three-year assignment as director of the

Chaplains Religious Enrichment Development Operation (CREDO) at the Naval Administrative Command, Naval Training Center, in Great Lakes.

CREDO, which is sponsored by the Chief of Naval Operations and funded by the Chief of Chaplains, provides pastoral care to military personnel and their dependents to contribute to their spiritual growth and development. The center at Great Lakes is one of four Navy CREDO operations worldwide.

Chaplain Schultz and his wife Pat attended the NAE Bible Conference held May 16-19 at Berchtesgaden, Germany. They also traveled into East Germany.

The Schultzes have three sons, all married, who live in California and Nevada.



"Faith and Family" is Focus of Southwest District Conference

Tucson, Ariz. — A message on "Traits of a Successful Family," a panel discussion on "The Christian Family in the Secular World," and a "Family Feud" all helped to keep the focus of the Southwest District Conference, held April 11-13 at the Tucson First Brethren Church, on the conference theme, "Faith and Family."

Randy Carlson, Director of Family Counseling and Executive Director of Family Life Radio, delivered the keynote address Friday evening on "Traits of a Successful Family."

Charles Beekley, Director of Christian Education for The Brethren Church, introduced the Saturday afternoon panel discussion on "The Christian Family in the Secular World."

Rev. William Kerner, Director of Pastoral Ministries for The Brethren Church, looked at the family situation from the perspective of a pastor, and Diane McGinnis, an adult probation officer, looked at the family from the perspective of the law.

Also on the panel were Carmen Swingle, bell choir director and mother of two boys, who looked at the challenge when children are young; Dr. Warren Garner, General Conference Moderator and Director of Teacher Education at Manchester College, and his wife Helen, a retired elementary teacher and mother of two grown children, who together looked at the challenge when children are older; and George Petrovic, Project

Manager, Garrett Air Research, who looked at the "view from the other side."

The "Family Feud," also conducted Saturday afternoon, pitted the youth against the adults, with the adults coming out the winners.

Moderator Lyle Dreyer presided over the conference and led the business sessions. One of the first actions taken by the 28 delegates was to accept the new Sunrise Community Church at Mesa, Ariz., into district membership. Rev. Robert and Rev. Cathy Mitchell, co-pastors of the Sunrise congregation, were also received as ordained ministers into the district, transferring from the Indiana District.

Reports were received from the district treasurer, statistician, camp board, and camp committee. The statistician's report showed a total of 334 members in the three churches in the district at the end of 1985, down two members from the previous year. (This figure did not include statistics from the new Sunrise Community Church). Since the end of the year, however, the Papago Park Brethren Church has disbanded, reducing that figure by 100 members.

Elections resulted in the following officers for 1986-87: Lyle Dreyer, moderator; Robert Mitchell, vice-moderator; Ina Williams, secretary; Sandra Imhoff, assistant secretary; Jim Holsinger, treasurer; Ellen Fisher, assistant treasurer; Freda Lawson, statistician; and Rose Simmons, assistant statistician.

General Conference Moderator Warren Garner presented a message during the Saturday evening inspirational service of the district conference, and Rev. William Kerner was the Sunday morning worship speaker.

The next conference of the Southwest District is scheduled for April 3-5, 1987, at Northwest Brethren Chapel in Tucson.

— reported by Ina Williams, secretary

Hagerstown Ladies Conduct Spring Tea; Show Appreciation to Pastor and Wife

Hagerstown, Md. — The WMS ladies of the Hagerstown First Brethren Church fulfilled two of their South-eastern District goals April 6 when they conducted a spring tea and honored their pastor and his wife.

Approximately 50 women attended the Sunday afternoon tea, which began in the church sanctuary with a program of prayer and meditation led by Jackie Rogers. Included in the program were special numbers by the Youth Handbell Choir, directed by Louise Bileci, and two duets, sung by Steve and Benita Barnett and Benita and Scott Summers.

The tea then took a lighter turn when a guessing game called "Who?" was used to identify the local WMS officers. Pastor Harold Barnett was included in this segment of the program and was surprised to learn that he and his wife Doris were the honorees of the day. The main purpose of the tea, in fact, was to show them how much their leadership is appreciated by the Hagerstown First Brethren congregation.

A recording of "Beyond the Sunset" made by Pastor and Mrs. Barnett in the mid 60's was played, and several old photographs of the Barnetts were shown, with "appropriate" commentary by Jackie Rogers. Mrs. Rogers also read two poems written by the pastor. In addition, WMS president Ruth Stoddard presented a yellow silk rosebud corsage to Mrs. Barnett and



Pastor Harold and Doris Barnett open gifts of appreciation from the Hagerstown WMS ladies.

a yellow silk boutonniere to Pastor Barnett.

The ladies and Pastor Barnett then went to the fellowship hall, decorated for the occasion with spring flowers and ceramic owls, for a time of fellowship and refreshments. Pastor and Mrs. Barnett were again surprised when Bill Cooper entered the hall pushing a cart filled with overflowing with gifts for the Barnetts' home. As the Barnetts opened these gifts, the pastor delighted the ladies with his witty and humorous comments.

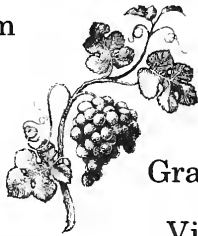
"We sincerely hope that the Barnetts continue their ministry here for many more years and that the love and warmth that prevailed that day will also continue," Jackie Rogers said in reporting this event.

New Press in China to Print Bibles and New Testaments

New York, N.Y. — Work is to begin soon on the Amity Printing Press, a \$6.7 million printing facility in the People's Republic of China that will give priority to the production of Bibles and New Testaments.

The press, which is being provided by the United Bible Societies, will be capable of producing at least a quarter-million Chinese Bibles and a half-million New Testaments annually.

From
The



Grape
Vine

Rev. James R. Black, Executive Director of the Missionary Board of The Brethren Church, underwent single bypass heart surgery on Friday, May 23. Continue to pray that he will have a complete recovery and be able to return quickly to his responsibilities with the Missionary Board.

Rev. C.Y. and Mrs. Ruth Gilmer celebrated their silver wedding anniversary on May 19, 1986. Rev. Gilmer, a retired Brethren pastor, and his wife are members and deacon and deaconess in the Bethlehem Brethren Church, Harrisonburg, Va.

Mrs. Alice Ingraham, who served as secretary for the Ashland College School of Sciences for 22 years, retired at the end of the school year in May. Mrs. Ingraham is the wife of Rev. M. Virgil Ingraham, former Executive Director of the Missionary Board of The Brethren Church.

Members of the **Muncie and Oakville, Ind., First Brethren Churches** held a joint Communion service on Palm Sunday, March 23, in the facilities of the Muncie First Brethren Church. A total of 47 Brethren participated in the beautiful service of Communion.

The May 6 mother and daughter banquet of the **Vinco Brethren Church** was enjoyed by 160 women and girls. The meal was prepared and served by the Laymen's Organization of the Vinco Church.

Ashland College has been selected as one of four institutions of higher education in Ohio to participate in a five-year Classroom of the Future project. Initiated by the Ohio Department of Education, the immediate goals of this project are to envision the future in America, identify the role of education in that future, and formulate appropriate curriculum for that role. The project's ultimate goal is to implement curriculum and appropriate technology in prototype schools that will serve as demonstration and practice teaching sites for teachers and teacher education students.

In Memory

Bertha Blosser, 95, April 22. Member since 1908 and last remaining charter member of The Brethren Church of New Lebanon. Services by Robert Dillard, pastor.

James D. Harrell, 71, April 21. Member for 47 years and former trustee of the First Brethren Church of Burlington. Services by Ronald L. Waters, pastor.

Edith Ellis, 61, April 19. Member for 17 years of the First Brethren Church of Pittsburgh. Services by Norman D. Long, pastor.

Mabel M. Warren, 84, April 19. Member of the First Brethren Church of North Manchester. Services by Woodrow Immel and Archie Nevins, pastor.

Dorothy Kelly, 60, April 9. Member of the First Brethren Church of Pittsburgh. Services by Norman D. Long, pastor.

Edgar F. Wassam, 73, March 20. Lifetime member of the First Brethren Church of Waterloo, which he served as moderator, Sunday school teacher, and choir director for many years. Services by Lynn Mercer, pastor, and Rev. Allen Ricks.

Eric S. Hiestand, 23, January 25. Member of the First Brethren Church of Muncie. Services by Rev. Paul Vise.

Weddings

Paula Simmons to Tim Manning, May 10, at the First Brethren Church of Bryan;

Marlin L. McCann, pastor, officiating. Members of the Bryan First Brethren Church.

Tana Earl to Kevin Parker, May 3, at the Bethlehem Brethren Church; Pat Velanzon, pastor, officiating. Members of the Bethlehem Brethren Church.

Tami Lemon to Keith Devore, May 3, at the Ashland Park Street Brethren Church; Arden E. Gilmer, pastor, officiating. Groom a member of the Ashland Garber Brethren Church.

Lori Young to James Pizzo, April 26, at the Ashland Park Street Brethren Church; Arden E. Gilmer, pastor, and Rev. George Lee, uncle of the bride, officiating. Bride a member of the Ashland Park Street Brethren Church.

Goldenaires

Mr. and Mrs. Harry Weidenhamer, 55th, June 21. Members of the Ashland Park Street Brethren Church.

Mr. and Mrs. Clarence Durbin, 50th, May 1. Members of the Vinco Brethren Church.

Joe and Pauleen Greer, 50th, March 14. Members of the First Brethren Church of Peru.

Membership Growth

Roann: 3 by baptism
Pittsburgh: 7 by baptism
Brighton Chapel: 8 by baptism

Muncie Church Holds Planning Meeting To Redefine Its Purpose Under Christ

Muncie, Ind. — The First Brethren Church of Muncie held a planning session on Sunday afternoon, April 20, to redefine its purpose as a church under the headship of Christ.

The approximately 30 persons who attended the planning session decided that the church should be engaged in providing young adult programs, a laymen's group, visitation, and a campus ministry for its young people.

Four priorities were defined:

1. Make a list of these ministry areas so that people of the church can volunteer for the ministry of their choice.
2. Start a visitation outreach program.
3. Update the sound system so that the chimes can again be enjoyed by all.
4. Start a program for young adults.

This was the third of three activities engaged in recently by various members of the Muncie congregation in order to become better equipped to carry out the work of the church.

The first of these was a seminar for Sunday school teachers held March 22

at the North Manchester, Ind., First Brethren Church. Eleven of the Muncie congregation's teachers participated in this seminar and learned techniques for enhancing the effectiveness of their Sunday school teaching.

The second activity was an all-day seminar April 5th on the duties of deacons and deaconesses, led by Rev. William Kerner, Director of Pastoral Ministries for The Brethren Church. Deacons and deaconesses from the Muncie congregation were joined for this seminar by those from the Oakville, Ind., First Brethren Church, with a total attendance of 23.

— reported by Penny Garrett

Jesus made it plain that God's kingdom, with its righteousness and justice, should be the first quest of all who follow him. Yet how little the church today, especially in North America, gives any concrete signs of taking Jesus' words seriously.

— Howard A. Snyder in the forward to *Ventures in Discipleship* by John R. Martin (Herald Press, 1984).

Little Crusader

Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14).

FATHER'S DAY

Father's Day is a special Sunday in June set aside to honor our fathers. The Bible teaches that the father is to be the head of the house. He is to lead in making decisions. Fathers should also teach others in the family about God. Take time today to thank your Heavenly Father for your special dad.



Famous Fathers and Sons

Answer each question by naming the famous father and his son or sons. Use the Bible references if you need help. (Answers on page 3.)

1. The most famous Father ever; we call Him our Heavenly Father. His Son died for you and me. (John 3:16; I John 1:3) _____
2. This father was tricked into giving his younger son the blessing. The younger son had a twin brother. (Gen. 27:30) (Name the father and both sons.) _____
3. This father lived in a beautiful garden. He had two sons; one was a farmer and the other a shepherd. (Gen. 4:1-2) _____
4. He built a boat and filled it with animals. He had three sons. (Gen. 6:10) _____
5. A priest in Jerusalem, married to Elisabeth. His son prepared the way for Jesus. (Luke 1:59-60, *King James Version* spelling.) _____
6. This father was promised a son in his old age. His wife laughed when she heard she was to have a son. The son's name means laughter. (Gen. 21:3) _____

Fathers and Sons Puzzle

Find the names of the "Famous Fathers and Sons" from the questions above in the puzzle below. **Note:** One father is also a son. His name is used only once. (Answers on page 3.)

A F N I A C B C I N
I B D T D O G N H E
S N R A C M E O M H
A S O A F E S A U T
A L J T H H D H E E
C E S J E A T W Z H
E B N O T Y M A H P
Z A C H A R I A S A
O T F N S U S E J J
I T M B E N M E H S

Manly Words

On Father's Day we honor the man of the family. Below are six short definitions. In each case, the word defined begins with the word man. Each answer is a word found in the Bible. (Answers on page 3.)

Words that begin with man:

1. To direct or control things _____
2. A large, impressive house _____
3. A lot of something _____
4. A trough for feeding animals _____
5. Food God provided the Israelites in the wilderness

6. A loose, sleeveless garment _____

ESPECIALLY FOR THE SPIRITUALLY MATURE



Paul says,

"I run straight toward the goal in order to win the prize, which is God's call through Christ Jesus . . ."

"All of us who are spiritually mature should have this same attitude."



If you agree, you may want to consider continued support of the **MINISTERIAL STUDENT AID PROGRAM.**

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The Rev. Bradley Weidenhamer
Ashland Theological Seminary
Ashland, Ohio 44805



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THE BRETHREN **Evangelist**

JULY/AUGUST 1986



In this issue: 1986 General Conference Preview.



the salt shaker

by Alvin Shifflett

A Time to Laugh

THE WRITER of Ecclesiastes said that there is a time to weep and a time to laugh (Eccl. 3:4).

Think about the last time you laughed really hard — an out-and-out belly-whopper. You were some sight. Others laughed because of the way you were laughing. Your mouth was twisted open, tongue stuck out, lips pulled back and nostrils flared like a racehorse.

You roared with laughter over the pleasure you felt, but your face suggested pain. Your cheeks turned red, you doubled over, gasping. You were helpless, caught in the throes of laughter. You survived the seizure, of course, and you were the better for it.

After all these years this physical phenomenon called laughter is yielding some of its well-kept secrets to science and theologians. Preachers have known for years what *Reader's Digest* has said, that "Laughter [is] the Best Medicine." A sermon spiced with humor is often received better than one devoid of it, and remembered longer.

Benefits of laughter

Dr. William F. Fry, Jr., a leading gelotologist (a person who studies laughter) and professor of psychiatry at Stanford University, offers the following observations about a true-blue laughing fit:

Laughter gives a hearty workout to practically every organ in the body. A robust laugh gives your diaphragm, thorax, abdomen, heart, lungs, and maybe even the liver, a

brief workout. In fact, Dr. Fry insists that laughing with gusto turns your body into a big vibrator that performs an internal massage, causing muscles to tighten, relax, and grow stronger.

Laughter is therapeutic

Laughter is also therapeutic for painful conditions such as arthritis. It causes catecholamines to be released that combat the pain of arthritis, according to Fry. Laughter is also therapeutic for high blood pressure because it brings about sustained arterial relaxation that improves the blood flow.

It appears that God knew a lot of things about laughter that we're just discovering. By laughing, you may arouse enzyme secretions that aid digestion and might even work as a natural laxative. Furthermore, Dr. Fry suggests that laughing is a good way to burn off calories. It does seem a bit ironic, then, that obesity is thought to go hand in hand with being jolly.

It must be pointed out, however, that gelotology (the study of laughter; from the Greek word *gelos*, to laugh) is still in the infant stages. Nevertheless, the idea that laughter is an aid to health is an old one. Henri de Mondeville, a 13th-century surgeon, told jokes to patients emerging from operations. He obviously felt that patients recovered faster when relaxed by laughter.

In the 16th century, English educator Richard Mulcaster said laughter was the right medicine for

head colds and depression. It's hard to remain depressed when you're laughing. Perhaps doctors will come to the point where they prescribe a weekly dose of watching the *Bill Cosby Show*. Or the future may find us saying, "I have an appointment with my 'gelo' today. He or she keeps me in stitches for 45 minutes. It's great!"

Obviously, this whole subject is no laughing matter, but serious business. We all know that laughing distracts us from worry, and, even if only for a few moments, reduces stress, anxiety, depression, and pain.

Some people wonder about adverse reactions. If we are so con-torted, as if in pain, while laughing, could laughing be dangerous to us, especially to heart patients? The answer is a guarded "Yes."

In the 16th century, a religious sect averse to the spilling of blood allegedly strapped prisoners into trusses to restrict chest expansion. Salt was dabbed on the prisoners' feet, which was then licked off by goats. The result was death by tickling, or execution by laughter.

What a time to go! How could opponents of capital punishment protest such a method? Instead of reporting, "The criminal died cursing and screaming," they'd announce, "The criminal died laughing!" But that doesn't sound good either, since we'd prefer that sinners go out repentant rather than laughing. For as stated at the beginning of this article, there is a time to laugh and a time to weep (in repentance, sorrow, etc.).

Perverted laughter

It is becoming more and more apparent to me that laughter here on planet earth is perverted. For when the Apostle Paul preached in Athens, it is reported that some people laughed at him. We know, however, that those who laugh first do not always have the last laugh. God does. Laughter is not a hallmark of hell, but of heaven. Those of the devil's crowd who laugh now will never laugh in hell.

The greatest benefit of laughter, then, as I see it, is to be able to laugh because He who is in you is greater than he who comes against you. Therefore I can laugh and enjoy life, looking forward to the place of all laughter and no sorrow. [†]

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General Conference Preview

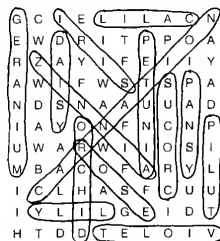
Arrangements for General Conference are nearly complete, and a preview of what is planned for this year's gathering is presented on pages 11-15 of this issue. A registration form for housing, luncheons, workshops, and children's programs was included on pages 15 and 16 of last month's EVANGELIST. If you plan to attend Conference, please mail in this form as soon as possible, and no later than July 31.

Combined Issue: As has been the practice for the past two years, this issue of the EVANGELIST is designated the July/August issue. Since it combines two months, it contains both "The Salt Shaker" by Alvin Shiflett and "Developing a Global Vision" by John Maust (which usually appear in alternate issues), as well as two cartoons, one for July and one for August. The next EVANGELIST will be the September issue, which will contain a report of General Conference.

Answers to Little Crusader Page.

Flower Puzzle: Answers at right.

God's Special Promise: "The Word of the Lord abides forever."





Drawing by J. Howard Mack

Our Glass Is Half Full

Brethren today, like those of 80 and 90 years ago, can win the battle of attitude, according to Jerry R. Flora.

"**S**UFFERING colors all of life," a man once remarked to a friend.

"Yes, it does," came the reply, "and I intend to choose the colors!"

That response is insightful because it is true. Some people, for example, cannot enjoy a doughnut because they see only the fast-disappearing hole. Or, if a water glass is filled to the middle, some will consider it half empty, while others call it half full. Doughnut hole or glass of water, pessimism or optimism — it is all a matter of perception. The eye

of the beholder decides what will be seen.

Maybe we cannot alter what life sends to us, but by God's grace we can choose how we will respond to it. This is true for churches as well as for individuals. Michael Smith asked recently what The Brethren Church needs to change in order to be an effective denomination. "The critical thing we need to change," he answered, "is our attitude" (*THE BRETHREN EVANGELIST*, April 1986, page 15). He is right.

Our forebears 80 and 90 years ago faced a similar situation. The Brethren Church had been born in 1883 out of a bruising denominational split. The Brethren numbered about

10,000 members scattered in 138 congregations. Preaching services were held in 206 locations. Seventy-nine elders served as pastors, while another 77 worked in other capacities. The church was struggling to maintain its existence while establishing a new identity. It was searching to support multiple ministries while needing to express its unity.

How could they grow? How could these new Brethren define their life and mission together? Not content with what they were, these Progressives attempted to move toward goal-oriented church growth. They identified their top priorities as education, publishing, and missions. Various groups within the denomination began to implement these "great interests," as they called them. They established specific targets for membership, ministries, and offerings, and set deadlines for accomplishing those goals. There were one-year and four-year and five-year programs.

Education: The WMS was begun in 1887 in order to educate women for the cause of missions, inspire them to use their abilities for Christ and the world, and contribute to the training of church leaders at Ashland College. Several of the early WMS presidents, following these purposes, became well-known ministers in the denomination.

But Ashland College, the church's educational center, was in desperate straits. The focus of part of the denominational trouble in 1882-83, the school finally closed its doors for lack of funds. Then one day in 1898 a young professor and his wife parted the weeds on the campus as they knelt to pray. They dedicated their lives to the service of God through Ashland College. Slowly, uncertainly at first, then surely, Dr. and Mrs. J. Allen Miller breathed new life into the defunct school. Church and community began to follow their leadership. Debts were paid, confidence was restored, new pledges were taken, and a headquarters for church training was born again.

Publishing: Each week the Brethren Publishing Company mailed out *THE BRETHREN EVANGELIST*. Its 16 newspaper-size pages linked the congregations together

Dr. Flora is professor of New Testament and Theology at Ashland Theological Seminary.

with news, doctrinal articles, inspiration, book reviews, vital statistics, and Bible exposition. The Publishing Company produced adult and youth quarterlies every three months as well as two different Sunday school papers. It also printed a series of Brethren tracts and booklets for various uses.

"The key human ingredient in all of this was encouragement. Brethren writers filled the pages of the EVANGELIST with it. They constantly worked at building up one another."

The pages of the EVANGELIST discussed such troublesome questions as faith healing, speaking in tongues, prophetic interpretation, and how best to support a missionary program. When a special issue was announced with focus on Brethren doctrines, the press run was 10,000 copies. That was more than double the 4,000 usually printed. But the supply could not match the demand. Within a few weeks the doctrinal issue was sold out.

Missions: The Brethren Church opened missions in some of North America's major cities: Chicago, Philadelphia, Montreal, and Washington, D.C. A few of these resulted from denominational sponsorship. But most were the work of individuals with a vision for serving Christ by meeting urban needs. Rural mission work soon began in Appalachia; later, overseas missions started in South America and Africa.

The Brethren Church in those days used a number of gifted persons who showed evangelistic abilities. Stephen Bashor, according to one estimate, led 12,000 people to Christ in his preaching career. I.D. Bowman left his congregation in order to engage in revival work for as much as six months at a time. The Pennsylvania District appointed Mary Sterling to the position of evangelist for the eastern half of their state. And some people termed Laura Grossnickle Hedrick the D.L. Moody of The Brethren Church.

Leaders in education, publishing, and missions challenged the church to total commitment, unstinting de-

votion, unceasing activity, and unwavering perseverance. Their efforts were marked by sacrificial prayer, simple living, and a willingness to wear out before they rusted out.

The key human ingredient in all of this was encouragement. Brethren writers filled the pages of the EVANGELIST with it. They constantly worked at building up one another. They cheered and cajoled; they urged and exhorted. They took responsibility to be intentional in encouragement. Pastors were coaches, officers were cheerleaders, and conferences were pep rallies. In district and national conventions, in lay and ministerial sessions, in Sunday schools and youth rallies, in WMS meetings and missionary weekends, they everlastingly encouraged one another.

And it worked! They mounted a campaign to endow and accredit Ashland College. They trained women and men for church leadership, encouraging the most promising to try for Ph.D. degrees. They carried through a drive to increase THE BRETHREN EVANGELIST's circulation. They began a missionary program at home

and overseas. They established new churches and consolidated existing ones. In spite of all the obstacles before them at the outset, they grew to more than triple their original membership.

What of today? What do we hope for in The Brethren Church? Are we looking for growth, stability, direction, unity, leadership, competence, breadth, self-esteem, conviction, optimism, or joy? How will such dreams be achieved? One part of the answer, humanly speaking, is sim-

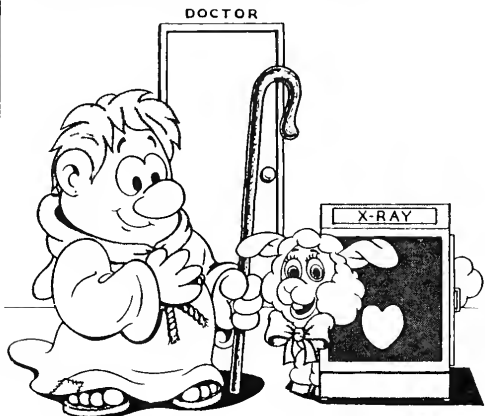
ple: build up one another!

Moderator George Solomon left a precious legacy in his final message to the denomination when he charged us to be encouragers (*THE BRETHREN EVANGELIST*, February 1986, pages 6-7). Michael Smith said the same thing: getting the right attitude is the crucial point. To paraphrase his article, no problem is hopeless unless we think so. In other words, our glass is not half empty — it is half full, if we have faith to see it. "The future is as bright as the promises of God."

For our personal lives in Christ, for our common life in the church, for the mission God has given us in the world, we must choose to build up one another. As an unknown ancient writer put it, let us draw near with true hearts and full confidence. Let us hold to our hope without the slightest hesitation. Let us think of one another and how we can encourage each other to love and do good deeds (Heb. 10:22-25).

By God's grace the Brethren of 80 and 90 years ago won the battle of attitude. By the same grace we of today can do the same! [†]

Christianity is . . .



Seeing the Love in Each Other

15

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7/86

Prepared For Spontaneity

By Ronald W. Waters

WHEN was the last time someone came to you and said, "Hey, tell me how I can become a Christian"? Or, "It seems that I'm missing out on something in life, and I'm convinced you are the one who can help me find it!"?

I'm afraid such experiences are rare for most of us. For Christians who really want to share their faith with nonbelievers, such an experience would be almost too good to be true. We more commonly meet people who are either apathetic to the message of Jesus Christ or openly hostile to it.

Peter had this grand experience of meeting someone who wanted to know how to become a Christian when he encountered a Roman military officer named Cornelius (Acts 10). Usually when I think of this account, I am struck by the spontaneous way Cornelius became a believer. I guess I have this reaction because the Holy Spirit came upon Cornelius and those with him while Peter was still speaking to them, before he had finished.

But a close look reveals that this response was anything but a momentary impulse or an event lacking in careful preparation.

Many themes run throughout this passage, and several of these contain principles that we can apply as we seek to bring people to Jesus Christ.

1. Being religious does not mean a person has salvation.

Pastor Waters serves the Mt. Olive Brethren Church, McGaheysville, Va.

Cornelius was prepared. He was a religious person in the best sense of the word. Verse 2 describes him favorably. First, he was devout or pious — he was apparently devoted to performing religious duties and exercises. He and his family were also God-fearers. That means they were Gentiles who were not fully proselytes to the Jewish religion, but they worshiped one God without relying on images.

"Peter had this grand experience of meeting someone who wanted to know how to become a Christian when he encountered a Roman military officer named Cornelius (Acts 10)."

But Cornelius was more than a God-fearer in name. His religion led him to be generous to the needy and to pray regularly. He sounds like the kind of person most of us would like to have in our church.

In spite of all these positive religious expressions, Cornelius was not truly a Christian. From the account it appears that he did not even know what it meant to be one. He needed something more — an encounter with Jesus Christ. His religion was only preparation for something more; but it was important preparation nonetheless.

Sometimes it is easy for us to assume that a person who acts reli-

gious or who lives a "good, decent" life must already be saved. In fact, we often fail to even ask "religious" people about their relationship with Jesus Christ. We accept as fact that because of their behavior they must be Christians.

But that may be a faulty assumption. We should never assume it. I'm afraid that a lot of "good" and "religious" people may miss coming to salvation in Christ because we assume they know Him.

2. What about the heathen? How will they be saved if they do not hear the good news?

Certainly this passage does not give a definitive answer to this very difficult and complex question.

But we do know that God has always been a seeking God. He took the initiative to look for Adam and Eve in the garden after they disobeyed Him. He took the first step in redeeming Israel from bondage in Egypt. He took the step necessary to reconcile us to Him. And He saw the faithfulness of Cornelius and took the steps necessary for this Roman army officer to get the information he needed to come to a saving knowledge of Jesus Christ.

God's Spirit is working in the hearts of all men and women, preparing the way for them to seek Him. Whenever anyone responds to that prompting, we can trust Him to make it possible for that person to learn more and to find Him — to receive His forgiveness and be reconciled to Him.

Perhaps the question for us is this:

Will we be the willing instruments available for Him to use? (Not all the "heathen" live overseas. Some may live next door!)

3. We need to be responsive to the spiritual needs of others and to the promptings of the Spirit.

Few of us will have a vision, as Peter did, that prepares us so specifically to meet the needs of another. We may encounter some who will approach us as openly and directly as Cornelius did Peter. But certainly there are people all around us with spiritual needs waiting to be met.

"Wouldn't it have been a shame if Peter had arrived and couldn't think what he should say to such a group?"

Some will give outward signs of their interest in or desire to know more about the gospel. Others will be less open, but will quietly telegraph their interest or need. We need to be sensitive in order to see and hear these needs in others.

How? By praying specifically for people we know, especially if we are not sure they are Christians. (Remember, verse 9 says Peter had gone to pray when God prepared him to meet Cornelius.) Then listen to what these people say. Find opportunities to talk naturally about your faith in Christ. And at an appropriate time, take the courage and initiative to ask them what Jesus Christ means to them, being ready to share the Good News with them.

4. We must know the Good News if we are going to share it.

When Peter arrived at Caesarea, he found a large gathering of people. Cornelius was so expectant (though he did not know what Peter would have to say) that he was not waiting alone. Verse 24 says he "had called together his relatives and close friends" (NIV).

Wouldn't it have been a shame if

Peter had arrived and couldn't think what he should say to such a group? And it would have been equally tragic if he had known what to say but had never tried to put it into an orderly plan for presentation.

Yet some of us would be hard pressed if suddenly we were faced by even one person (let alone a large gathering) who was ready, anxious, to hear about salvation in Jesus Christ.

Certainly God has not called us all to be great orators, able to stand before a crowd and systematically persuade them to become Christians. And undoubtedly many of us would be very uneasy if called on to give an off-the-cuff presentation of anything, let alone the gospel.

But a case could be made for every one of us being able to tell about the faith that we hold dear. At the very least we should be prepared to tell what Jesus means to us personally. (I use the word *prepared* purposely. While we might never present our testimony word-for-word from memory, there is great advantage to writing it down and having in mind an outline of what we might share.) And it would be even better if we were prepared to share the plan of salvation, even if that only means carrying a copy of the "Four Spiritual Laws" in our pocket or purse and reading that to a person seeking to know the Lord.

I've a notion God would give us opportunities to share the faith if we were the least bit prepared to do so. And wouldn't you and I feel much more relaxed when situations arise if we had the confidence, because we had prepared, that we could do it?

5. What about visible manifestations of the inward change in a new believer's life?

The salvation of Cornelius and his household was clearly a special situation. Though other Gentiles had believed before (the Ethiopian official in Acts 8, for example), the conversion of Cornelius was a clear sign to Jewish believers that the Good

News about Jesus Christ was most definitely for the Gentiles as well as for the Jews. This may be the reason for the very clear outpouring of the Spirit, in the same way He showed Himself at Pentecost (Acts 2). Acts contains other examples of people believing without an ecstatic experience.

But we should expect to see some visible difference in any new believer's life. We may not immediately see all the behavior we commonly associate with a believer. After all, the person is only a babe, ready and needing to be fed through instruction in the faith.

I'm interested that Peter and those with him stayed with Cornelius and his family a few days (v. 48). This gave them opportunity to nurture them in their faith. They did not abandon the new believers . . . and neither should we.

On the other hand, don't be surprised to see a marked change in the life of the believer very soon. While we don't know Peter's initial response, those believers who had traveled with him to Caesarea "were astonished" (v. 45) at what took place. We should be expectant, anticipating what the Lord will do in the new believer's life.

"I've a notion God would give us opportunities to share the faith if we were the least bit prepared to do so."

What appears at first glance to be a situation of spontaneous conversion is certainly not that at all. Rather, this passage shows the marks of definite preparation: by the Spirit, by Cornelius, and by Peter. If we want to see "spontaneous conversions," we too need to be involved in careful preparation of ourselves and be open to the preparation God has made and is making in the lives of those around us. [†]



Greet the Dawn With Song!

By Matilda Nordtvedt

DURING a time of acute depression in my life, I greeted each dawn with dread. Anxiety flooded my mind as soon as I awakened. How could I make it through another weary day? In the unknown that lay before me, what awful thing might happen to me or to the ones I loved? I was troubled and afraid.

But then I learned that I could put the enemy to flight if I greeted the dawn with a song of trust and praise instead of a dirge of doubt and worry. After I learned this secret, how different my waking moments became!

I have heard it said that the devil can plant seeds of discouragement anywhere except in a thankful heart. I found this to be true. As my heart sang songs of praise to the Lord, doubts and fears crept away to be replaced by faith and joy. I knew that with Jesus my day was going to be good no matter what happened.

Not only do gospel songs put our enemy to flight, they also strengthen us and those who hear our songs. J.C. Penney became deeply depressed when he lost his wealth in the financial crash of 1929. His depression caused a physical breakdown, and he had to be hospitalized.

Mr. Penney had lost hope, had given up, and expected to die. One morning at the hospital he felt compelled to get out of bed and walk down the corridor. As he did so, he came upon a group of people singing, "God Will Take Care of You."

Through hearing this song Mr. Penney regained his hope and courage, recovered from his illness, and made an amazing financial comeback.

In solitary confinement in a filthy prison in Vietnam, Howard C. Rutledge discovered the value of gospel songs. He and his fellow prisoners communicated with one another by tapping out messages in Morse code on their walls with tin cups.

What kind of messages did they relay to one another? Most often it would be the line of a hymn or a Bible verse that they recalled. Together they reconstructed entire songs and verses, and these became their strength, enabling them to resist the brainwashing of their captors.

In his book *In the Presence of Mine Enemies*, Captain Rutledge tells how he paced in his small cell when his situation became unbearable, humming quietly and going over the words of the gospel songs he had been able to recall. The Holy Spirit used the words of these songs to buoy up his spirits during his seven years of captivity, until he was finally released.

How many gospel songs do we know by memory that could benefit us in such a place? Do we pay attention to the words of the hymns we sing at church, or do we sing them carelessly, thinking of something else? In some countries, Christians buy their own hymnbooks. They treasure them and love to sing the gospel songs. Perhaps we have become so accustomed to the beautiful

words we sing that we do not appreciate them as we should.

Many hymns have been created in times of deep suffering. The psalmist says, "I call to remembrance my song in the night . . ." (Ps. 77:6). As we go through deep waters, these songs can bring comfort and strength to us, even as they did to the writers.

There is a pathos about the songs of the world. They offer no solution to the sorrows and frustrations of life, as do the songs of those who know Christ. *He* is our song, as Isaiah declares (Isa. 12:2). As we sing songs of praise to Him who has replaced our heaviness with joy, others who are burdened will hear. Perhaps they too will turn to the One who can give them a song.

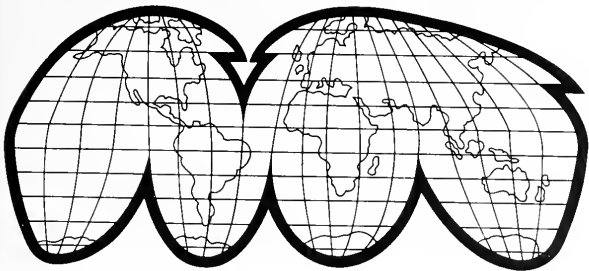
"And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the LORD" (Ps. 40:3). Your song of praise will be seen by those around you in your countenance and in your attitudes.

Sing, then, Christians! Sing during the ordinary routine of the day, when the sameness of your duties bogs you down. Sing when the night is falling and you feel wistful and sad. Sing during the night when you experience heartache and suffering. But most of all, sing in the morning, as you start out a new day with confidence in the One who has given you a song of joy.

"O God, my heart is ready to praise you! I will sing and rejoice before you. . . . We will meet the dawn with song" (Ps. 108:1,2, TLB). [†]

Mrs. Nordtvedt is a free-lance writer living in Everett, Wash.

Developing a Global Vision



by
**John
Maust**

Racism: Call It By Name

RACISM. Even the word sounds ugly. It creates images of hooded Klansmen, burning crosses, and Adolf Hitler. We would hardly expect to find racism in our evangelical churches. Much less would we expect to find it in ourselves.

But let's look again. I did during a recent trip to Peru's mountainous state of Ayacucho.

My wife and I had traveled to Ayacucho in order to observe the evangelical relief effort, underway to help the victims of the terrorist-related violence ravaging the area.

We visited a church that had opened its basement to several refugee families. These had fled, or lost their homes, because of the violence. They were all Quechuas, the people who have suffered most from the Ayacucho violence.

A Quechua refugee family

One family had arrived just that night. The parents and six children huddled on the cement floor. They looked dirty, tired, and hungry. They were evangelical Christians.

It was hard communicating: The father spoke a little Spanish — the rest, only Quechua. He communicated that they had traveled from a far village and hadn't eaten all day. The gaunt mother had a vacant stare, which made me shudder. She nursed one child, and the other kids seemed too weak to complain.

We had prayer with this Christian family, first in Spanish and then in Quechua. Then the local relief coordinator bought them supper at a nearby diner.

The church scrounged for blankets, and then that family retired to the concrete floor. Meanwhile, my wife and I returned to our room in the comfortable home of a friend.

Later that night I kept seeing that bedraggled family and the mother's empty gaze. What a terrible situation: an entire family, uprooted and destitute. They'd lost everything and looked malnourished and sick.

I tried to identify with them, but it was hard. They spoke a different language and had customs entirely different from my own. What were they used to? What did they expect out of life?

Slowly the meaning of this brief encounter began to materialize. True, I'd been concerned about this family. But why hadn't I *felt* more for them?

I now began to squirm. Would I have been more concerned if it were my mother sleeping there at the church? In general, would I have felt more upset if the refugees had been people from the United States — people from my own culture?

Selective compassion

Did I practice compassion on a selective basis and only toward people I could relate to culturally?

This reminded me of Cambodia in the late 1970s, when more than two million people died in "The Killing Fields" of the despotic Pol Pot. It was a tragedy unequalled since the Jewish Holocaust of World War II. Yet, we North Americans barely raised a protest. Was it because they were Asians — not British or Euro-

peans, with whom we could more closely identify?

With regards to the Quechua refugees, maybe I somehow considered them less important. Perhaps I unconsciously placed them on a lower level and used their race as a way to distance myself from their pain. Hadn't the Quechuas always suffered? Weren't they used to tough conditions?

As terrible as it seemed, I think I somehow thought I was more important to God — me, a North American, with my college degrees, missionary career, and long-range objectives. These were Quechuas, poor farmers, whose main worry was eking out a living. World mission and evangelistic strategy were more foreign to them than hot running water.

Worse yet, maybe I and Peruvian believers regarded these brethren as more "expedient" than we were. If not, then why had we waited so long to launch a relief effort in their behalf? Why hadn't we risked ourselves for them?

Unconscious superiority complex

By now I was seeing my unconscious superiority complex. It bothered me. I'd always opposed racial bigots, and I criticized people who made jokes or crass generalizations about blacks, Hispanics, or other racial groups. But here I was harboring some unchristian attitudes that could only be called racist. Why not call it by its name — sin?

Racism occurs when we minimize another person's value just because he or she is different. It's natural, but it's not scriptural.

That night in Ayacucho, God spoke to me through David in Psalm 139: "For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made; . . . (vv. 13-14, NIV).

Every person is valuable in God's eyes. Shouldn't I, and you, love these Quechua believers and those of all races just as much as God does?

A rural Quechua believer in Peru excitedly told a visitor, "Before, the missionaries only received us at their doorstep. Now, they invite us in and we drink tea with them!"

Is there someone you are keeping on the doorstep? [†]

Readers' Forum

A column in which readers can share their thoughts and views with the Brethren.

An Expression of Appreciation

I read a greeting card verse recently that really expressed my feelings. The verse says simply:

*It's a beautiful thing to discover
That when you turn to the Lord
to meet a need in your life,
He provides it by working through
someone as special as you.*

Thursday afternoon of May 15 I very suddenly developed chest pains, soon to be diagnosed at Samaritan Hospital (Ashland, Ohio) as a "coronary." Following diagnosis, my family physician advised that I be transferred to St. Vincent's Charity Hospital in Cleveland, Ohio, for further tests, evaluation, and treatment. A heart catheter revealed an aneurysm on one of the main arteries, and the next day, May 23, I underwent by-pass heart surgery to correct the problem.

Just one week later I returned home to begin the long and very slow process of recuperation. (Some of you

know what I'm talking about.) My first post-surgery checkup proved "OK," and I'm now beginning to work on an abbreviated schedule. No doubt it will be a number of weeks before a normal schedule (especially travel) is resumed.

All of this to accomplish three things:

First, to again give testimony to the greatness of my Lord and the faithfulness of His church.

Second, to bring you up to date with the "real scoop." Praise be to God for successful surgery and for providing healing in His time.

Finally, and I refer to the aforementioned verse, I want to thank all of my many friends and co-workers who have shown such kind and prayerful concern. Calls, cards, letters arrived from across the country and around the world. And people were faithfully praying! Since personal thanks would

be very difficult if not impossible, I felt the best way to express my sincere appreciation was through the pages of THE BRETHREN EVANGELIST.

Thank you, and God bless you.

JAMES R. BLACK (Colossians 3:17)
Executive Director, Missionary
Board of The Brethren Church
Ashland, Ohio

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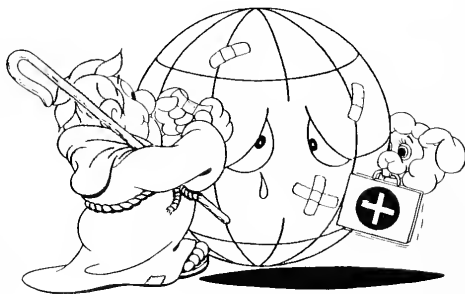
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A Tentmaker's Report

Greetings from Berlin, Pa., and the activities of part-time tentmaker Mabel Hepler. I arrived back in Berlin in time to take part in the Communion service and our Easter services, after spending a most enjoyable and spiritually refreshing winter with the Bloomingdale Community (Brethren) Church in Valrico, Fla.

It was a real privilege to work with Pastor Charles Ankney, his wife Joanne, son Michael, and daughter Brenda. They were an inspiration to me from the first Sunday I met them. They are a truly dedicated family — Joanne being the pianist; Michael, the song leader and soloist; and Brenda, the youth teacher and performer of many other duties around the church.

Pastor Ankney is truly on fire for the Lord, and a counselor as well for the many problems that arise. Though the church is small, it is active and cooperative. An added bonus was Pastor John Turley and his wife, who winter in Valrico. He conducted the evening services and also held home Bible studies on Tuesday evenings.

I helped with teaching the adult class, general visitation, and visited in the home of a shut-in family weekly to have Bible study with them. I also did various other duties.

If the Lord wills, I may go down again this coming winter. That Florida sunshine agrees with my health, and the precious friends I have made at this work make it all worthwhile.

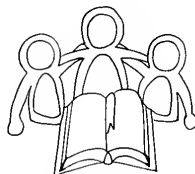
MABEL HEPLER
Berlin, Pa.

(Editor's note: Mrs. Hepler is a senior citizen who has spent several winters serving as a tentmaker in various Brethren Home Mission churches.)

"Faith and Family"

The 98th General Conference Of The Brethren Church

August 11-15 Ashland College, Ashland, Ohio



Deuteronomy 6:6, 7

The emphasis will be on the Christian family at this year's General Conference, in keeping with the "Faith and Family" theme.

The Conference will begin with a "Brethren Family Reunion" Monday afternoon on the Ashland College quad. This will be a time for individual family togetherness (both adults and Brethren Youth will participate), as well as a time of fellowship for the larger "Brethren Family."

There will be games, singing, refreshments, and shady areas in which Brethren can just sit and talk and enjoy one another's company. An outdoor bar-

becue and picnic is planned for the dinner hour, followed by an evening vesper service on the steps of Founders Hall.

The family emphasis will carry over into the evening with a Family Worship Hour, then continue throughout the week in the various sessions, and especially in those by the main inspirational speaker, Dr. J. Allan Petersen, a family life specialist (see below).

For other information about what is planned for this year's Conference, see the schedule on the next page and the details on this and the following four pages.

Inspirational Speaker

Dr. J. Allan Petersen, a nationally known marriage and family life specialist, will be the main inspirational speaker at General Conference.

Dr. Petersen is the founder/director of Family Concern, which focuses on practical family improve-

ment and instruction. In this position, he conceived and directed the Continental Congress on the Family, which brought together 2,500 leaders from 60 denominations.

He was also one of the founders of The Family Research Council of America and was invited by President Carter to serve on the National Task Force to provide final recommendations from the White House Conferences on the Family.

He has authored eight books, and he edits and publishes *Homemade*, a family information and enrichment handout for churches and



Conference Moderator

Dr. Warren Garner, professor of education and Director of Teacher Education at Manchester College, North Manchester, Ind.,



will moderate this year's General Conference. Scheduled to serve as moderator-elect at this Conference, Dr. Garner assumed the responsi-

bilities of moderator as a result of the death of Rev. George W. Solomon last November.

Born in Dahanu, India, to Church of the Brethren missionaries, Dr. Garner was active in the Church of the Brethren until 1974, when he joined the First Brethren Church of North Manchester. He has served that congregation as a Sunday school teacher, chairman, and deacon, and has been a regular attendee at General Conference since 1976.

He and his wife Helen have two sons, Timothy (29), a Brethren pastor, and Gregory (33).

Dr. Garner will present his moderator's address at nine o'clock Tuesday morning and preside over the daily business sessions at 10:00 a.m.

families. He and his wife Evelyn have three grown sons and three grandsons.

Dr. Petersen will speak during the 9:00 a.m. and 7:30 p.m. services on Wednesday and Thursday of Conference. His topics will be "Dangers in a Pastor's Home," "Family Purpose and Success," "The One Essential," and "Do You Love Yourself Enough?"

Conference Schedule

Monday, August 11

- 2:30 p.m. Brethren Family Reunion. An informal reunion time with sharing, lawn games, and singing.
- 5:00 p.m. Brethren Family Reunion BBQ and Picnic
- 6:30 p.m. Evening Vespers led by Dr. Alvin Shifflett and Brad Hardesty. Special recognition honoring the late Rev. George Solomon.
- 7:30 p.m. Family Worship Hour. Youth march, singing, special music. Message by Rev. Leroy Solomon. Fellowship following at Joel's Place.
- 9:00 p.m. "Out of the Salt Shaker" Film #1

Tuesday, August 12

- 7:00 a.m. Morning Prayer Retreat
- 7:30 a.m. Ministers' Wives Continental Breakfast
- 8:00 a.m. Senior Saints Choir Rehearsal
- "Out of the Salt Shaker" Film #1
- 9:00 a.m. Inspirational Hour with address by Moderator Dr. Warren Garner
- Opening Business Session
- 2:15 p.m. Crusader Review
- 3:30 p.m. Auxiliary Sessions
- 7:30 p.m. Evening Worship. "A Call to Brethren Ministry" with Rev. James R. Black
- Fellowship following at Joel's Place
- 9:00 p.m. BYC Showcase
- "Out of the Salt Shaker" Film #2

Wednesday, August 13

- 7:00 a.m. Morning Prayer Retreat
- 8:00 a.m. Senior Saints and Men's Chorus Rehearsal
- "Out of the Salt Shaker" Film #2
- 9:00 a.m. Inspirational Hour with Dr. J. Allan Petersen
- Business Session
- 12:00 noon WMS Luncheon for all women and girls
- NLO Picnic for all men, pastors, and boys

- 2:15 p.m. Workshop Hour. Eight sessions to choose from.
- 3:30 p.m. Auxiliary Sessions
- 7:30 p.m. Evening Worship with Dr. J. Allan Petersen
- Fellowship following at Joel's Place
- 9:00 p.m. *The Agape Boat* musical drama presented at Park Street Brethren Church
- "Out of the Salt Shaker" Film #3

Thursday, August 14

- 7:00 a.m. Morning Prayer Retreat
- 8:00 a.m. "Out of the Salt Shaker" Film #3
- 9:00 a.m. Inspirational Hour with Dr. J. Allan Petersen
- Business Session
- 12:00 noon World Relief Soup and Bread Line
- 2:15 p.m. Workshop Hour. Seven new topics will be offered.
- 3:30 p.m. Auxiliary Sessions
- 5:15 p.m. BCE Celebration Dinner with Rev. Rod Toews
- 7:30 p.m. Evening Worship with Dr. J. Allan Petersen
- Fellowship following at Joel's Place
- 9:00 p.m. Concert by Linda Ebert and Bill Shafer
- "Out of the Salt Shaker" Film #4

Friday, August 15

- 7:00 a.m. Morning Prayer Retreat
- 8:00 a.m. Organizational meetings for General Conference Committees
- "Out of the Salt Shaker" Film #4
- 9:00 a.m. Inspirational Hour with Rev. Kenneth Hunn
- 10:00 a.m. Final Business Session
- 12:00 noon Missionary Luncheon with Rev. K. Prasanth Kumar
- 2:00 p.m. Conclusion of Conference

Conference Workshops

A valuable part of General Conference and one that has grown in importance over the past several years is the various workshops available to the delegates. This year 15 workshops will be presented on a variety of topics on Wednesday and Thursday afternoons from 2:15 to 3:15.

Workshops scheduled for Wednesday are as follows:

Biblical Principles of Money Management, Part I, led by Ken Van Duyne.

Dealing with Depression, led by Dr. John Shultz.

Storytelling (techniques of telling stories to primary-age children), led by Mrs. Alberta Holsinger.

For Life: Christian Peacemaking in a Nuclear Age (slide presentation), led by Rev. Phil Lersch.

Money Matters! The Biblical Message and Spiritual Power, led by Rev. Clyde Fry.

Victims Have Names (responding to domestic disasters), led by Rev. Tim Garner.

How to Grow a WMS! led by Mrs. Juanita Dillard.

Worship as a Lifestyle, led by Mrs. Sherry Van Duyne.

The following workshops are scheduled for Thursday:

Biblical Principles of Money Management, Part II, led by Ken

Van Duyne.

Special Concerns of Pastoral Families, led by Dr. J. Alan Petersen. (For wives of pastors and wives of seminary students.)

Teaching the Bible with Games (using games with upper elementary children), led by Mrs. Alberta Holsinger.

Peace Points of View Toward Nicaragua; panel discussion by Dr. Harold Barnett, Dr. Dale Stoffer, and Jeff Weidenhamer, moderated by Rev. Phil Lersch.

Stewardship: a Way of Living, led by Thomas Grumblin.

The Ministry of Tentmaking, led by Rev. James R. Black.

Abortion Alternatives, sponsored by the Social Concerns Committee.

Business and Elections

Business sessions will be held from 10:00 to 11:45 a.m. on Tuesday through Friday of Conference week. Specific items of business, in addition to elections and the usual Conference reports, will include consideration of the "Brethren Resolve for Peace" (see pages 14 and 16 of the June EVANGELIST), a recommendation from Executive Council concerning implementation of Phase III, and Executive Council's report on the possibility of holding Conference at another location.

As of June 20, the Nominating Committee had prepared the following slate of nominees for Conference officers. (It is possible that the committee will add additional names before Conference.)

Moderator-Elect

Dale Stoffer, pastor of the Smoky Row Brethren Church, Columbus, Ohio, and current moderator of the Ohio District.

Harold Barnett, pastor of the

Hagerstown First Brethren Church and current chairman of the Southeastern District Board of Spiritual Oversight.

Secretary

Teresa Hensley, member of the Pleasant View Brethren Church, where she is a Sunday school teacher, senior high youth advisor, and wife of the pastor. Worked as a secretary in the insurance field for several years.

Assistant Treasurer

Ken Van Duyen, director of the Brethren Retreat Center, Shipshewana, Ind., member of the Brighton Chapel Brethren Church, and treasurer for the Board of Trustees of the Brethren Publishing Company.

Tim Rowsey, member of Park Street Brethren Church, where he is treasurer and a Sunday school teacher. Employed as Information Management Coordinator for Western Reserve Farm Credit in Ashland.

Statutory Agent

John Shultz, dean of Ashland Theological Seminary, president of the Board of Trustees of the Brethren Publishing Company, and member of Park Street Brethren Church.

James Amstutz, member and former youth pastor of Park Street Brethren Church. Employed as Account Executive for The Koehler Group of Wooster, Ohio

Brethren Publishing Company Annual Corporation Meeting

The annual corporation meeting of the Brethren Publishing Company will be held Thursday, August 14, 1986, during the 10:00 a.m. (EDT) business session of the General Conference of The Brethren Church. The meeting will be held in the John C. Myers Convocation Center, Ashland College, Ashland, Ohio. Delegates to the General Conference constitute the membership of the corporation.

— Gene A. Geaslen, Secretary

Brethren Inspirational Speakers

In addition to the four addresses by the main inspirational speaker, Dr. J. Allan Petersen, several Brethren pastors will present messages during Conference week.

Dr. Alvin Shifflett, senior pastor of the Nappanee, Ind., First Brethren Church, and Pastor Brad Hardisty of the Milledgeville, Ill., Brethren Church, will lead the vesper service at 6:30 on Monday evening. This will be a service honoring the late Rev. George W. Solomon, who was to have served as moderator of this Conference.

The vesper service will be followed by a "Family Worship Hour," during which Rev. Leroy Solomon, son of the late Rev. George Solomon, will bring the message. Leroy is pastor of the Winding Waters Brethren Church of Elkhart, Ind.

Rev. James R. Black, Executive

Director of the Missionary Board of The Brethren Church, will speak at Evening Worship on Tuesday. Rev. Black will be presenting "A Call to Brethren Ministry."

Rev. Kenneth Hunn is scheduled to speak at the Inspirational Hour on Friday morning. Rev. Hunn is pastor of the First Brethren Church of Warsaw, Ind.

During the Missionary Luncheon at noon on Friday, Rev. K. Prasanth Kumar will be presenting a message. Rev. Kumar serves as a Brethren missionary in his homeland of India. He and his wife Nirmala will be visiting the U.S. from August through October.

BCE 20th-Year Celebration Dinner

Brethren at this year's General Conference are invited to join the Board of Christian Education in celebrating its twentieth anniversary at a "Celebration Dinner" on Thursday afternoon.

Charles Beekley, Director of Christian Education, will emcee the dinner, which will be held at 5:15 p.m. He will be joined for the occasion by his predecessor, Dr. Fred Burkey, who will take a look back at the BCE's 20-year history. All former BCE staff members have been invited to the dinner and will be given recognition.

The featured speaker will be Rev. Rod Toews, minister of Christian education at a large church in suburban San Francisco and a former executive for Gospel Light.

Conference Housing

Conference housing for adults will be in Amstutz and Kem Halls. A registration form was included in the June EVANGELIST (p. 15). The housing desk, located in the Display Room of the Convocation Center, will be open from 2:00 p.m. to midnight on Sunday, from 10:00 a.m. to 10:00 p.m. on Monday, and at various times throughout the rest of the week.

Auxiliary and Children's Sessions

National Laymen's Sessions

The National Laymen's Organization sessions for General Conference will feature inspirational messages by Dr. Charles Munson, Dr. Alvin Shifflett, and Dr. John Shultz.

Dr. Munson, retired dean of Ashland Theological Seminary, will speak at the Tuesday afternoon session; Dr. Shifflett, senior pastor of the Nappanee, Ind., First Brethren Church, will give a message at the Men and Boys' Picnic,

scheduled from noon until 2:00 p.m. Wednesday at the seminary; and Dr. Shultz, the present dean of the seminary, will speak at the Wednesday afternoon session.

Other activities throughout the week will include committee selections and business on Tuesday; a memorial service led by NLO President-Elect Steve Williams on Wednesday; elections and ingathering on Wednesday; and ingathering and installation of officers on Thursday.

Laymen sessions will be held in the Claremont Room of the Ashland College Convocation Center.

Children and Junior Youth

The Park Street Brethren Church building will be bustling with activity during Conference week, as both the children's and junior youth programs will be conducted in this excellent educational facility. Children in each group will explore the Conference theme, "Faith and Family," at their own level and in ways that will enable them to learn biblical truths.

Younger children will participate each morning in Bible lessons, learning activities, music, and creative play. Their afternoons will include time for crafts, outdoor play, resting, and possibly some water activities.

Junior youth will focus on Bible

input, music, crafts, and learning activities each morning. Then in the afternoon they will have time for outdoor recreation, water activities, and relaxation with quality videos appropriate for their age level. A special trip to the Center of Science and Industry in Columbus is planned for Thursday.

Parents are requested to dress children in comfortable play clothes and shoes. Swimsuits and towels will be needed for water activities. Children should also bring toothbrushes labeled with their names.

Nutritious homemade meals will be served in the church fellowship hall each noon, and afternoon snacks will also be provided.

For cost and registration information, see page 16 of the June EVANGELIST.

Senior Saints Conference Choir

All senior age Brethren singers will be happy to learn that a special choir is being planned for them at this year's General Conference. You are eligible for the choir if you are a singer of senior age.

Rehearsals will be held Tuesday and Wednesday mornings from eight to nine o'clock in the Convocation Center. The choir will then

sing several numbers during the Wednesday evening worship service. Rev. W. St. Clair Benshoff will direct the choir, and his wife Polly will serve as accompanist.

The Senior Saints Choir is sponsored by the General Conference Worship Committee and is being planned as a result of a recommendation made at last year's General Conference. It merits the full support of all those who have been singing in Brethren Church choirs through the years.

National WMS Session

"Faith: the Heart of the Family" will be the theme of the Woman's Missionary Society sessions at General Conference. Dolores Kepingler will be the devotional leader and Pat Lusch the song leader for the sessions, which will be held in the main Conference meeting room.

National WMS President Donna Stoffer will present her "President's Challenge" during the Tuesday afternoon session. Elections and other business will also be conducted on Tuesday.

The WMS luncheon, scheduled for Wednesday noon, will feature a skit by the Indiana District WMS entitled "How to Kill a Society." The women will also conduct their Project Ingathering during the luncheon.

The Wednesday afternoon session will include a memorial service and business, while the Thank Offering, business, and installation of officers are scheduled for the session on Thursday afternoon.

Ministerial Association Sessions

Fellowship, inspiration, progress, and recreation will be the emphases of the National Brethren Ministerial Association sessions at General Conference.

Elder Smith Rose will present a "Presidential Challenge" during the Tuesday afternoon session. Also included on the agenda for that day are significant reports and business relating to the ongoing work of the association.

On Wednesday, the time will be used for fellowship and recreation. Thursday's session will include memorials, reception of new members, sharing, election of officers, action on the association's constitution, and other business.

The BYC Convention

The 1986 BYC Convention will offer an exciting time for each participant. Under the guidance of BYC Moderator Mark Robison, a schedule has been developed that will give BYC members a full week of study, fellowship, and business.

In an effort to assist the youth in their spiritual and intellectual growth, the Convention will again offer a variety of workshops. This format was extremely successful last year, and with the speakers lined up for this year, we are looking forward to another banner year.

Monday the youth will participate with the adults in the All-Conference "Brethren Family Reunion" on the Ashland College quad. Then that night the youth can look forward to a roller-skating party at a local rink. They will be able to skate the night away to their favorite contemporary Christian music.

Tuesday, the youth will hear the adult and BYC moderators' addresses and also hold their first business session. In addition, in order to prepare the youth for their Thursday evening Communion service, Rev. Bob Dillard will lead a workshop on the meaning and significance of Communion.

Tuesday will also include the an-

nual Crusader Review in the afternoon as well as the BYC Showcase that night. Speaking of the Showcase, this year it has been scheduled after evening worship so that adults will have no problem attending. The Show-

case offers an excellent evening of entertainment. But more important, it provides the entire Conference an opportunity to witness the abundant and virtually untapped talent that Brethren Youth offer The Brethren Church. **Be there!**

Wednesday will be a day of learning and of being challenged by dynamic leaders and informative workshops. This year's workshop leaders are Rev. Denny Wilson, Rev. Ken Goss, and Rev. Terry Lodico. The theme verse is I Timothy 4:12, which calls on youth to be *Trendsetters*. The workshops will focus on being *Trendsetters* in the church, at school, and in social and free-time situations.

This year's special entertainment will be a major production of



A scene from *The Agape Boat*, which will be presented Wednesday night.

a musical comedy entitled *The Agape Boat*. This musical cruise will be presented Wednesday night by the Drama Ministry of the Park Street Brethren Church and will be open to both youth and adults.

Thursday's highlights will include business sessions, moderator's cup awards, and the always uplifting BYC Communion, led by Rev. Bob Dillard. And if the weather permits, the youth will again bring Thursday's activities to a close with a campfire.

An exciting Convention has been planned — one that is certain to be a highlight of a young person's summer. Registration information was sent to registered BYC members, youth advisors, and pastors in June.

Convention Highlights

Monday, August 11

- 3:00 p.m. BYC Council Meeting
- 4:30 p.m. Brethren Family Reunion
- 9:30 p.m. Roller-skating

Tuesday, August 12

- 9:00 a.m. Adult Moderator's Address
- 10:30 a.m. BYC Moderator's Address and Business Session
- 1:00 p.m. Workshop on Communion
- 2:15 p.m. Crusader Review
- 3:15 p.m. Crusader Orientation/ Recreation

- 7:30 p.m. Worship Service
- 9:00 p.m. BYC Super Showcase
- 11:00 p.m. Super Fellowship

Wednesday, August 13

- 8:30 a.m. Chapel Service
- 10:00 a.m. Workshop 1
- 10:30 a.m. Workshop 2
- 11:00 a.m. Workshop 3
- 11:30 a.m. Talkback 1
- 12:00 noon WMS Luncheon/NLO Picnic
- 1:30 p.m. Talkback 2
- 2:00 p.m. Sisterhood/Brotherhood
- 3:00 p.m. Swimming/College Workshop
- 7:30 p.m. Worship Service

9:00 p.m. *The Agape Boat*

Thursday, August 14

- 8:30 a.m. Chapel Service
- 10:00 a.m. Business Session
- 1:30 p.m. Sisterhood/Brotherhood
- 2:45 p.m. Workshop 1
- 3:25 p.m. Workshop 2
- 4:05 p.m. Workshop 3
- 5:15 p.m. BCE Celebration Dinner
- 6:15 p.m. Moderator's Cup Awards
- 7:30 p.m. Worship Service
- 9:00 p.m. Communion Service
- 10:30 p.m. Campfire

Friday, August 15

- 9:00 a.m. Chapel Service
- 10:00 a.m. Business Session
- 12:00 noon Adjournment

Cheyenne Church Dedicates New Sanctuary on Easter

Cheyenne, Wyo. — Easter was an extra special occasion this year for the members of the Cheyenne Brethren Church, for it was during the morning worship service that day that they dedicated their new sanctuary.

The new sanctuary is part of an addition to the church building that also includes two new classrooms, an office for the pastor, a restroom for the handicapped, a storeroom, and a wheelchair ramp to provide easy access for the handicapped.

Cost of the project, which includes

At right, the chancel area of the new sanctuary.

Below, a view toward the back of the sanctuary.

Photos by Ruth L. Lawson



preliminary work on the yet uncompleted basement, was approximately \$180,000, plus considerable time and labor by members of the congregation. Work began on the addition in the fall of 1984.

The new sanctuary, which will seat approximately 200, has Classic Cream walls and Harvest (brown and tan textured) carpet. Pews are light oak with dark brown upholstery and five-inch padding. The permanent-pleat drapes, provided by the local WMS ladies, are white with a rose design.

Rev. G. Emery Hurd, pastor of the Cheyenne congregation, led the service of dedication. Special music was provided by the choir and also by David, Mary, and Julie White.

The Cheyenne congregation is now in the process of completing work on the basement — remodeling the section under the original building and doing the finishing work on the part under the addition.

— reported by Alice M. Tharp

Burlington Church Shows Appreciation To Pastor and Mrs. Ronald L. Waters

Burlington, Ind. — The First Brethren Church of Burlington had a surprise appreciation day for Pastor and Mrs. Ronald L. Waters on Sunday, June 1, on the occasion of the couple's 36th wedding anniversary.

The surprise unfolded during the morning worship service, following a special number by Pastor Ron and wife Carolyn. At the conclusion of the duet, Margaret Mabbitt came forward and presented the pastor a boutonniere and Mrs. Waters a corsage. She then persuaded the pastor (after some resistance on his part) to sit with his wife for the remainder of the service.

The service proceeded with devotions by Lloyd Williams, who also read

a poem, "A Tribute to a Minister's Wife." Carrol Stout expressed appreciation for the pastor, and Roy Brubaker recited an original poem about the lives of Pastor Ron and Carolyn.

Following the service, the congregation was invited to join Rev. and Mrs. Waters in the basement for punch, cake, and a time of fellowship. The appreciation service and time of fellowship were planned by the Welcome Class on behalf of the congregation.

Rev. Waters has pastored the Burlington Church since June 1983. He and Carolyn are the parents of five children, the oldest of whom (Ronald W.) is also a Brethren pastor.

— reported by Esther Wagoner



Photo by Russell Rodkey

Rev. and Mrs. Ronald L. Waters

Dan L. Lawson Ordained an Elder June 8 at College Corner Church

Wabash, Ind. — Danny L. Lawson was ordained an elder in The Brethren Church and his wife Lynne was consecrated as the wife of an elder in a service held Sunday afternoon, June 8, at the College Corner Brethren Church.

Dr. Jack Oxenrider, senior pastor of the Jefferson Brethren Church, presented the ordination message. Other Brethren elders participating in the service were Rev. William Brady, pastor of the College Corner Church; Dr. John Shultz, dean of Ashland Theological Seminary; and Rev. Duane Dickson, pastor of the Huntington First Brethren Church. Also taking part in the service was Marvin C. Lawson, Dan's father, who is moderator of the College Corner Church.

Special music was presented by organist Dr. James A. Hirt of Cincinnati, Ohio; by a quartet, "Promise,"



Rev. and Mrs. Dan Lawson and daughter Alesia Anne.

composed of Dan's brothers, Chester and Jeffery, and their wives; and by Miss Diana Grubbs of Cincinnati and Mrs. Lynne Lawson.

Danny Lee Lawson was born Sep-

tember 21, 1957, to Mr. and Mrs. Marvin Lawson of Wabash. He was raised in a Christian home and at a young age accepted Jesus Christ as his personal Savior and joined the College Corner Brethren Church.

Following graduation from Southwood High School in 1976, he enrolled at Purdue University in the field of aeronautical engineering. During his second year at Purdue, however, he felt God's call to full-time pastoral ministry. He accepted this call and transferred to Ashland College, where he majored in religion, general speech, and radio/television broadcasting.

While at Ashland College, Dan met Lynne Hirt, daughter of Mrs. and Mrs. Al Snow and the late James Hirt, Sr., of North Olmsted, Ohio. Dan and Lynne were married July 14, 1979. They have one child, Alesia Anne, born March 21, 1984.

After receiving his Bachelor of Arts degree from Ashland College in 1980, Dan enrolled in Ashland Theological Seminary, from which he was granted a Master of Divinity degree in 1984. Following graduation, he became pastor of the Valley Brethren Church, Jones Mills, Pa., where he continues to serve.

"Great is the Lord" is Devotional Theme Of 99th Brethren Conference of Indiana

Shipshewana, Ind. — "Great is the Lord" was the theme of the 99th Brethren Conference of Indiana held June 13-14 at the Brethren Retreat Center.

In keeping with this theme, district moderator Rev. Ralph Gibson brought a message from Psalm 4 in which he showed that God expresses His greatness by His mighty acts, His faithfulness, and His righteousness.

Stating that we must also show the greatness of God in our lives, he evaluated the district's performance in doing so. He noted the new members many churches received during the past year, the building projects in a number of the district churches, and a new attitude among the district pastors.

He also looked at some areas in which the district needs to improve. He recommended specifically that each district congregation conduct a study of the biblical principles of giving and relate this to its own giving potential; and that each local church establish at least a three-month visitation program during the next year to visit prospects, absentees, and church families.

Other inspirational speakers for the conference were the WMS public service speaker, Mrs. Susie Stout, who

gave a message through Scene-o-Felt; the Laymen's Organization speaker, Ron Johnson, a former high school coach who felt God's call to the pastorate; and the General Conference moderator, Dr. Warren Garner.

A special feature of the conference was five "Ministry Spotlights," during which the South Bend, North Liberty, Teggarden, Burlington, and Looee churches shared specific ministries they have found effective. A wide range of ideas was shared, from a shepherding program to a devotional phone chain for shut-ins.

Approximately 180 delegates attended the conference and cared for the district business. In the elections, Rev. Gene Eckerley was chosen as moderator-elect, and Rev. Kenneth Hunn was elected as secretary. This year's moderator-elect, Rev. Ronald L. Waters, became the new moderator, and Rev. Alvin Grumblin and Gene Geaslen continue their two-year terms as treasurer and statistician respectively.

The statistician's report revealed that the district experienced a net loss of 30 members for the past year, despite the fact that 46 percent (18) of the churches reported increases in membership. Total membership at the end of 1985 was 4,887, and average

worship attendance for the 39 churches of the district was 3,475.

Next year's conference is scheduled for June 12 and 13 at the Brethren Retreat Center.

— reported by David Stone

New Study Shows Growing Churches Are More Loving

Pasadena, Calif. — Growing congregations are more loving — to each other and to visitors — than declining congregations, according to new research conducted by the Institute for American Church Growth.

A survey of 8,600 people from 39 different denominations to measure their "love-care quotient" revealed a strong correlation between "love" and "church growth." Members of growing churches reported both giving and experiencing more love and caring than members of declining churches.

The research also discovered a correlation between an entire denomination's "love-ability" and its membership growth or decline. Members in growing denominations, such as the Assemblies of God, Church of the Nazarene, and Southern Baptist, are apparently more loving than members in declining denominations.

Fifty-Five Pastors & Wives Attend 1986 Brethren Pastors' Conference

Branson, Mo. — Fifty-five pastors and wives (26 couples and three pastors without their wives) enjoyed a time of fellowship, mutual encouragement, and relaxation April 29 – May 1 at the Brethren pastors' conference held at Stonecroft Conference Center near Bronson.

The center, which sits on a hill overlooking scenic Table Rock Lake in the heart of Ozark Mountain Country, provided an ideal setting for the conference, which had as its theme, "Learning in the Beauty of God, the Beauty of One Another." It also provided ideal accommodations, with rooms containing two queen-size beds, a private bath, and offering a view of the lake, with no telephones or televisions as distractions.

Rev. Gregg Moser brought a message on dealing with anger and frustration during the Tuesday evening session of the conference. Wednesday evening began with a Communion service, which was followed by a panel discussion of experiences in the ministry. Panel members were Rev. St. Clair and Polly Benshoff, Rev. Archie and Jan Nevins, and Rev. Gregg and Diane Moser.

On Thursday morning, Rev. Michael Gleason challenged the pastors and wives to be encouragers, like Barnabas. At the conclusion of his message, he passed out encouragement cards for his hearers to fill out and exchange with selected partners.

In addition to these joint sessions, pastors and wives met separately on Wednesday and Thursday mornings to

share their experiences and frustrations, and also to encourage one another and spend time in prayer.

There were also times of devotion before the morning and evening meals. These were led by Midwest District pastors Emery Hurd, James

lovely duet entitled "People Need the Lord."

According to Rev. Gregg Moser, who headed the Midwest District pastors in planning the meeting, "The 1986 pastors' conference was a time of refreshment for those present. We were able to encourage one another in the faith and in the ministry, and enjoy the beauty of God, His creation, and each other in the relaxed atmosphere at Stonecroft."



One of the highlights of the conference was the music, including the beautiful group singing by the pastors and their wives.

Koontz, and Reilly Smith.

One of the highlights of the conference was the music. Rev. St. Clair and Polly Benshoff provided special organ and piano music and also accompanied the group singing, which was led by Pastor Reilly Smith. The beautiful singing of the pastors and wives was in itself an inspiration. Rev. Archie and Jan Nevins also inspired the group on Thursday morning with a

I shall pass through this world but once. If, therefore, there be any kindness I can show, or any good thing I can do, let me do it now; let me not defer it or neglect it, for I shall not pass this way again.

Etienne de Grellet (1773-1855)

Happiness adds and multiplies as we divide it with others.

A. Nielsen

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Chicago Bears Linebacker Speaks At Nappanee Father-Son Banquet

Nappanee, Ind. — Brian Cabral, linebacker for the 1986 Super Bowl champion Chicago Bears football team, shared football stories and his Christian testimony with a crowd of football fans May 12 at the annual Father-Son Banquet of the First Brethren Church of Nappanee.

Cabral delighted the crowd with a number of football stories. He also related some of the setbacks and successes in his own football career, including playing in the 1986 Super Bowl game.

But as much as he loves football, Cabral told the crowd that God is first. "I don't know where my career is going to take me," he said. "But one thing I know — God is in control of my life. He'll guide me."

"It's not uncommon to face frustration and setbacks," Cabral added. "I was told several times that I wasn't good enough to play professional football, and that hurt. I played on four different teams in my career and had knee surgery one year. I did landscap-

ing and dug ditches in between.

"You can't dwell on your setbacks though," he continued. "God is in control. He can cause all the setbacks to work out. If I had not been released from Green Bay, I would not be a Chicago Bear. God is the rewarder of

*Chicago Bears
linebacker
Brian Cabral
(r.), Nappanee
pastor Dr. Alvin
Shifflett (l.),
and Northwood
High School
coach Jim
Andrews admire
a cake in the
shape of a
football helmet
made by a mem-
ber of the Nap-
panee First
Brethren Church.*



Loree, Peru Brethren Churches Sponsor Joint Vacation Bible School in June

Peru, Ind. — Two Brethren churches with low attendances in their children's departments cosponsored a successful joint vacation Bible school during the first week of June.

The Loree Brethren Church, which has only about 20 children in its children's department, initiated the idea. The congregation, located in a rural area, had tried to increase its VBS attendance in the past, but was unsuccessful due to a lack of children in the area.

Therefore representatives of the Loree Board of Christian Education contacted the neighboring Peru Brethren Church about the idea of sponsoring a joint VBS. The Peru congregation was glad to cooperate, since it has less than 20 children in its children's department.

It was decided to hold the VBS at the Peru church, since it is located in a city and offers more possibilities for reaching outsiders. Classes were planned for every age group from three-year-olds through adults.

The VBS was launched with a dedication of teachers and helpers on Sunday evening, June 1, at the Loree

church. It concluded with a picnic supper and program on Saturday evening, June 7, at Peru. The children released helium-filled balloons bearing their names and a Bible verse during the picnic. Then the entire Bible school cast presented a playlet entitled "Lookin' for Love."

Attendance for the week increased from 57 on Monday to more than 80, which the two churches considered to be a successful effort. Nightly offerings totaled \$324, which was sent to Brethren missionaries Juan Carlos and Maria Miranda to support children in a Mexico City VBS.

Sharon Puterbaugh of the Peru church and Marcia Miller of Loree co-directed the joint VBS.

— reported by Jane Stogsdill

It is predicted that, by the end of this century, the majority of those involved in cross-cultural evangelization of unreached people [i.e., those who will serve as "foreign" missionaries] will come from the churches of the Third World.

— World Evangelization
Information Service

those who seek Him. A lot of us have setbacks and hurts. If you focus on God and Jesus Christ, the setbacks will turn into 'goodbacks.'"

Cabral, a native of Hawaii, is married and has two children. He began playing with the Bears in 1981. He was on the injured reserve list during the 1985 season, except for the last two games and the play-off game, when he was reactivated as captain of the special kick-off team.

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Six Brethren Men Receive Degrees From Ashland Theological Seminary

Ashland, Ohio — Six Brethren were among the 96 candidates who received degrees from Ashland Theological Seminary May 24 before a capacity crowd in the Ashland College Memorial Chapel.

Of the six Brethren, one received a Doctor of Ministry degree, three received Master of Divinity degrees, and two received Master of Divinity degrees in Pastoral Psychology and Counseling.

Receiving the Doctor of Ministry degree was *Rev. Alvin Shiflett*, senior pastor of the First Brethren Church of Nappanee, Ind. Dr. Shiflett also writes "The Salt Shaker" column for THE BRETHREN EVANGELIST.

Master of Divinity degrees were granted to:

Mark Britton, a member of the Derby, Kans., First Brethren Church. Mark has accepted the pastorate of the Corinth Brethren Church of Twelve

Mile, Ind.

Steve McPherson, former member of the Gretna, Ohio, Brethren Church and now a member of the Ashland Park Street Brethren Church. Steve currently works for Ashland College.

Ken Madison, a member of the Meadow Crest Brethren Church of Ft. Wayne, Ind. Ken has assumed the pastorate of the First Brethren Church of Kokomo, Ind.

Receiving Master of Divinity degrees in Pastoral Psychology and Counseling were:

David Graetz, a member of the Ashland Garber Brethren Church. David is currently candidating in a Brethren congregation.

Darrell Crissman, a member of the Brush Valley, Pa., Brethren Church. Darrell recently assumed the pastorate of the First Brethren Church of Gratis, Ohio.



Receiving degrees from Ashland Theological Seminary on May 24 were (l. to r.) Mark Britton, Steve McPherson, Dr. Alvin Shiflett, Ken Madison, David Graetz, and Darrell Crissman.

Mr. and Mrs. Paul Deardurff (left) and Mr. and Mrs. Thomas Losey were ordained as deacon couples on June 8 during the morning worship service of the Gretna Brethren Church near Bellefontaine, Ohio.

Dr. Jerry Flora, professor of New Testament and Theology at Ashland Theological Seminary, presented the message for the service and conducted the ordination.

Pastor James F. Black led the service and sang a solo. Tracy McPherson also sang for the service.

Paul and Paula Deardurff have been members of and active workers in several Brethren churches, including the Cheyenne, Wyo., Ashland Garber, Ashland Park Street, and Brighton Chapel, Ind., congregations. Gretna was Paul's home church for 18 years, and he and Paula have been members there for the past two years. They have two children.

Thomas and Rebecca Losey have been members of the Gretna Church since 1981. They likewise have two children.



Photo by Susie Black

Valley Brethren Church More Than Doubles Its Average Attendance on "Friend Day"

Jones Mills, Pa. — The Valley Brethren Church more than doubled its average morning worship attendance of 75 on Sunday, May 11, when 182 people attended the worship service for "Friend Day."

The purpose of Friend Day was for members of the congregation to invite unchurched friends to the worship service with the hope that they will continue to come to services and eventually accept Christ as Lord and Savior.

Planning for Friend Day began in March, when Pastor Dan Lawson explained some basics of friendship evangelism to the members of the Valley Church, such as how to contact unchurched persons, ways to become their friends, and how to invite them to Sunday services.

Following Friend Day, those who attended as "friends" were mailed a letter by the pastor, sent a card by the friend who invited them and also by the Sunday school teacher whose class they attended, and given a personal visit by someone from the church.

The response to Friend Day was so great that Pastor Lawson had to make good on a promise he made to the congregation that he would preach from the roof of the church building if attendance for the day was at least double average attendance for worship services. He fulfilled his promise on Father's Day.

— reported by Sheila Nemeth

Member of Linwood Church Recalls Conclusion of First World War

The following article about Walter Brandenburg, a member of the Linwood, Md., Brethren Church, appeared in the April 23, 1986, issue of the Carroll County, Md., County Wide News and is reprinted here with the permission of that newspaper.

By Donna Boller

Uniontown, Md. — When the guns of World War I fell silent on November 11, 1918, it seemed unreal, recalls Walter Brandenburg.

"You were used to all the shooting and noise. It seemed like you were transported to somewhere else."

Brandenburg is 90 now, but 1918 is close in his memory. His experiences and memories are similar to those of many aging veterans of the first world war. He lives along Clear Ridge Road, not far from the farm in Linwood from which he retired in 1968.

Brandenburg was drafted when America entered the war. As a member of The Brethren Church, he had the option of registering as a conscientious objector, but chose to enter the Army instead.

He went to Fort Meade (at the time, Camp Meade) with a group from Westminster, most of whom are now dead. He says he doesn't know how he happened to train as a machine gunner — this was the Army before career choices.

Brandenburg's unit was one of the last to be shipped overseas. He was never wounded, although he remembers "dirt thrown all over me from the shells." He saw action in France, along the Meuse and later at Verdun.

He was at Verdun on November 11 a.m., the moment the armistice was signed. Brandenburg says he was about 200 yards away from the unfortunate Pvt. Henry Gunther of Baltimore.

Gunther, who apparently didn't get the word about the war ending, charged a German position with his bayonet fixed. He was shot at 11:01 a.m.

It took a long time for Brandenburg's unit to get home. From Christmas 1918 to June 1919, the men were billeted at Longchamps, France. "They were fairly good billets," he says, in a converted barn with electric lights.

He recalls spending the time drilling, taking care of the horses and

waiting. It rained a lot, "almost every other day."

Brandenburg had taken two years of business studies at Blue Ridge College before the war, but when he came home afterward he went to work on the family farm.

He was a tinkerer, although he says none of his inventions was ever worth patenting. When his father put the family to work cleaning broom corn



Photo by Mrs. Reva Blacksten

Mr. Walter ("Brandy") Brandenburg

with currycombs, Brandenburg thought there ought to be a better way. He made a machine with a cylinder and spikes inside to take the seeds off the broom corn.

When his father sent them all to the cellar in spring to pull the sprouts off potatoes, Brandenburg thought, "That's an awful job." He made another cylinder, this one with slats in the sides so he could run the potatoes through and the broken-off sprouts would emerge through the slats. He also adapted a tractor to make it into a power manure spreader.

Ladies of the Mary and Martha WMS of the Bethlehem, Va., Brethren Church made lap robes for the Brethren's Home as their project for this year. Trying out the lap robes are (l. to r.) Bethlehem WMS members Kathy Velanzon, Mildred Wilkinson, Christina Moyers, Irma Raish, and Susan Kidd.



Brandenburg sold the farm when he retired. He and his wife, from whom he separated in 1942, had no children, so there was no one to inherit it.

He got sick last winter and spent some time in Carroll County General Hospital, then was transferred to the Veterans Administration hospital in Martinsburg, W.Va. The VA facility, he says, was "all right," clean and warm and with a friendly roommate.

They sent him home, saying he was

Rev. Robert Keplinger, pastor of the Linwood Brethren Church, adds the following notes about Mr. Brandenburg.

Walter Brandenburg is the oldest active member of the Linwood Church and one of only two people living who remember the construction of the church building in 1905. For many years he was church treasurer.

He is a member of the Adult Bible Class, attends the worship services regularly, and usually has an interesting story to tell. He is also an active deacon and a member of the Aid Society, programs of which he participates in monthly.

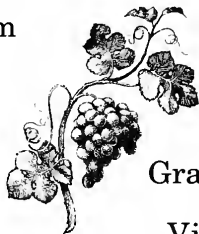
After selling his farm in 1968, Mr. Brandenburg remodeled cabinets. Any preacher who has ever been to Linwood probably has one of his cabinets, footstools, or magazine and paper racks designed after a cobbler's bench.

Mr. Brandenburg is a brother to Mrs. Helen Ronk, wife of the deceased Brethren Church leader and former dean of Ashland Theological Seminary, Elder Willis E. Ronk.

too healthy to be there. Understandable, because except for difficulty hearing, Brandenburg looks and acts more like a man of 70 than 90.

His secret was to keep working, he says, adding with a smile, "I never drank and I never smoked and I never bothered the women too much."

From The



Grape Vine

The Bill Winter Family, Brethren missionaries to Argentina, returned to the United States on Saturday, June 14, for a furlough of approximately six months. In addition to visiting as many Brethren churches as possible, Bill and Sharon will attend school during this furlough. Both Bill and Sharon will take courses at Fuller School of World Mission in Pasadena, Calif., and Sharon will take additional work at Southern Illinois University at Carbondale, Ill.

The Mark Logan Family, Brethren missionaries to Colombia, arrived in the United States on June 17 for a short visit before flying on to France to visit Chantal's family. They will return to the U.S. for General Conference and do a limited amount of deputation before returning to Colombia.

Rev. K. Prasanth and Mrs. Nirmala Kumar, Brethren missionaries to their homeland of India, are scheduled to visit the United States from August through October. They will arrive in the U.S. on August 1 and visit Brethren churches in Pennsylvania before attending General Conference. Following Conference they will do additional deputation before returning to India.

Rick Dunwoodie, a member of the First Brethren Church of West Alexandria, Ohio, set a new Class A state record in the high jump with a leap of 6 ft. 10 1/4 in. at the district meet held at Dayton, Ohio. He went on to take first place in the state finals with a jump of 6 ft. 8 in.

Lurae Brookey, Cindy French, and Carol Louise Gilbert, all members of the First Brethren Church of West Alexandria, were among those honored at an Honor Banquet held April 24 in Eaton, Ohio. The banquet was in honor of those students in their junior and senior years who were in the top five percent in the county. Another West Alexandria member, **Stacy Olgee**, daughter of Pastor and Mrs. David Olgee, who is a sopho-

more in school, took sixth place in the district in French.

The Brethren Church will be well represented at the International Conference for Itinerant Evangelists scheduled for July 12-21 in Amsterdam. Sponsored by the Billy Graham Evangelistic Association, the conference is expected to include about 8,000 participants from more than 175 countries and territories.

Attending from The Brethren Church as participants will be pastors **Steve Cole** (Newark, Ohio), **Harold Walton** (Fremont, Ohio), **Vidal Juarez** (Monrovia, Calif.), and **Cirilo Ruiz** (Mexico City). Also attending as participants will be missionaries **Bill Winter** and **Mark Logan**. **Juan and Maria Miranda** will serve as counselors at the conference, and their daughter, **Yvonne**, will attend as a media support person.

Rev. Robert Keplinger, who suffered severe burns to his legs in a bonfire accident last September 8, was discharged in late April from the Burn Clinic where he had been receiving

outpatient treatments. They told him he had "the prettiest legs they had seen in a long time." His recovery took much less time than expected, which he credits "to the many prayers that were offered and continued to be offered in my behalf."

Twenty-six members of the **Linwood, Md., Brethren Church** (about one-third of the congregation) are reading through the Bible in 1986.

Ten children made first-time confessions during vacation Bible school at the **Gretna, Ohio, Brethren Church** in June. Teachers used "The Good News Glove" (from Campus Crusade for Christ) to present the gospel message to the children. Average attendance for the week was 105 students plus 25 teachers and helpers.

The **First Brethren Church of Flora, Ind.**, will join seven other area churches in sponsoring a community Bible school. The "Bible Time Village Bible School" will be held in the Flora Community Park from July 8 to 11. Activities will center on what Jesus did as a boy.

In Memory

Donna V. Kring, 68, June 8. Member of the Ardmore Brethren Church. Services by Gene A. Eckerley, pastor.

Mrs. Esther Flora, June 6. Member of the First Brethren Church of Flora. Services by Alvin Grumbling, pastor.

Alta Hudson, 84, May 16. Member of the First Brethren Church of Warsaw. Services by Kenneth Hunn, pastor.

Vera E. Carpenter, 80, May 14. Member of the First Brethren Church of Falls City. Services by James Thomas, pastor.

Elsie Wiest, 72, May 9. Member of the First Brethren Church of Warsaw. Services by Kenneth Hunn, pastor.

Mrs. Lucile Rieger, 61, April 30. Member and former Sunday school teacher of the First Brethren Church of Falls City. Services by James Thomas, pastor.

Roy Eugene Dittmer, Sr., 56, March 31. Member of the First Brethren Church of West Alexandria. Services by David Olgee, pastor.

Weddings

Cheri Jamison to Kenneth Barnhart, June 14, at the St. James Brethren Church; **Brian H. Moore**, pastor, officiating. Members of the St. James Brethren Church.

Beth Anne Brownsberger to Scott Robert Humbert, June 7; **Rev. John T. Byler**, grandfather of the bride, and **Rev. John Brownsberger**, father of the bride and pastor of the First Brethren Church of Louisville, officiating. Bride a member of the First Brethren Church of Louisville.

Cathy L. Creasy to David S. Kingery,

June 7, at the First Brethren Church of Flora; **Alvin Grumbling**, pastor, officiating. **Lucille Hatcock to Ivan Losey**, May 25, at the Gretna Brethren Church; **James F. Black**, pastor, officiating. Groom a member of the Gretna Brethren Church.

Goldenaires

Mr. and Mrs. Kermit Bowser, 50th, July 12. Members of The Brethren Church in New Lebanon.

Mr. and Mrs. Royce Gates, 50th, June 28. Members of the Ashland Park Street Brethren Church and attend the Kissimmee, Fla., Bible Class.

Mr. and Mrs. Allen Hostetler, 55th, June 15. Members of the Johnstown Second Brethren Church.

Mr. and Mrs. Gale Metzger, 50th, June 1. Members of the First Brethren Church of Warsaw.

Duard and Alice Conrad, 60th, May 28. Members of the First Brethren Church of North Manchester.

Don A. and Jeanette Garrison, 50th, April 20. Mr. Garrison a member of the First Brethren Church of Flora.

Glenn and Eileen Shoff, 50th, February 24. Members of the First Brethren Church of Flora.

Membership Growth

Linwood: 3 by baptism

Gretna: 7 by transfer

Ardmore: 3 by transfer

New Lebanon: 3 by baptism

West Alexandria: 21 by baptism

Valley: 4 by baptism, 2 by transfer

Little Crusader

Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14).

GOD'S ABIDING WORD

Summertime is such a beautiful season! Our gardens are filled with bright and colorful flowers of every size and shape. But they will only last a short time. They soon will wither and die.

But God promises that there is something that will never die or fail us. It is His Word. The Word of God will endure or abide forever.

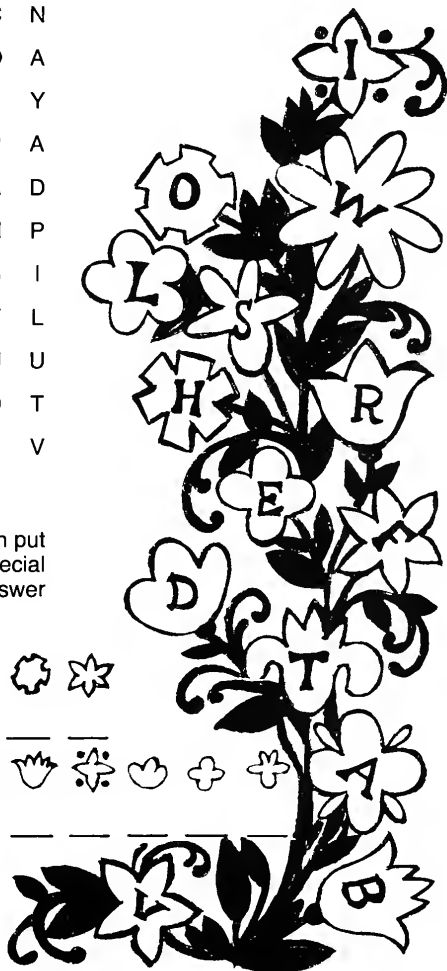
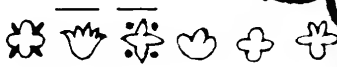
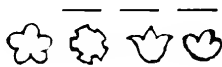
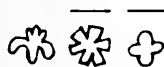
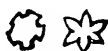
Flower Puzzle

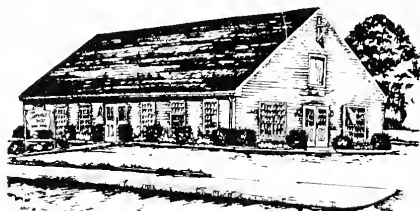
Find and circle the following flower names in the puzzle at the right: geranium, lilac, daisy, tulip, violet, iris, zinnia, carnation, pansy, crocus, lily, orchid, petunia, rose. (Answers on page 3.)

G	C	I	E	L	I	L	A	C	N
E	W	D	R	I	T	P	P	O	A
R	Z	A	Y	I	F	E	I	I	Y
A	W	I	F	W	S	T	S	P	A
N	D	S	N	A	A	U	U	A	D
I	A	Y	O	N	F	N	C	N	P
U	W	A	R	W	I	I	O	S	I
M	B	A	C	O	F	A	R	Y	L
I	C	L	H	A	S	F	C	U	U
I	Y	L	I	L	G	E	I	D	T
H	T	D	D	T	E	L	O	I	V

God's Special Promise

Match the flowers below with those at the right, then put the correct letter under each flower to spell out a special promise about God's Word. See 1 Peter 1:24, 25. (Answer on page 3.)





Special Offer On Award or Gift Bibles During General Conference

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_____ White leatherlike

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THE BRETHREN **Evangelist**

SEPTEMBER 1986

GENERAL CONFERENCE REFLECTIONS



**See pages 10-20
for more about
Conference**



the salt shaker

by Alvin Shifflett

The Airy Hosts Among Us

HENRY WARD BEECHER once said, "We not only live among men, but there are airy hosts, blessed spectators, sympathetic lookers-on, that see and know and appreciate our thoughts and feelings and acts."

About 15 years ago my family and I went visiting beautiful Crater Lake National Park in Oregon. It was August, but because of the high altitude, snow remained around the edge of the mountaintop lake. Because of the snow and the steep drop down to the icy blue waters (perhaps 40 to 60 feet) the area at the edge of the lake was roped off.

As we stood admiring the wonderful scenery, someone yelled, "Look at that little girl!" Suddenly, we realized that the little girl was our daughter. She was out on the snow, dangerously close to the icy drop.

Without thinking, I went over the rope and onto the snow to snatch our daughter from impending disaster. My wife and I were so shaken by the experience that we left Crater Lake immediately and returned to the shelter and safety of our campground in the valley below.

Did an angel help me?

Did an angel help me rescue my daughter? Was it an angel that prevented her from going over the icy drop? Or was it merely coincidence? Maybe, but the Psalmist wrote, "For he will command his angels concerning you to guard you in all your ways; . . ." (Ps. 91:11*).

*Quotations from the Bible are from the *New International Version*.

Whether we choose to admit it or not, God is at work in our world. And much of His work is being carried out by His invisible messengers — the angels.

Where did angels come from?

That leads me to ask, Where did these angels come from? Have angels always been in existence? Do we know anything about these supernatural beings?

In the very first verse of the first chapter of the Bible we read, "In the beginning God created the heavens and the earth" (Gen. 1:1). The Hebrew word used in this verse for create is *bara*. This verb expresses the origination of something great, new, and epoch-making. It is most often used for divine activity. The interesting thing about this word is that it usually refers to creation out of nothing.

This first verse is like an introduction to the entire Bible. God created (*bara*) the heavens and the earth. Now if we follow the chronology in this verse, we would have to say that God created the heavens first. And the heavens would include all angelic beings.

Thus if God created the heavens first, including the angels, we must assume that the angels were created before man. How long before man we are not sure. No one can say for certain. But according to the Bible, man was created on the sixth day. Does that mean the angels were created on day one? Or were they created millennia before God

began His six-day work? No one knows. We only know that God spoke and it was so.

Man was formed from the ground. The word for created in this case is *asah* — a creation from something. "And the LORD God formed [*asah*] man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living being" (Gen. 2:7). But we have no account or description of the angelic creation. We can only conjecture that He spoke and angels zoomed forth from His word. The Psalmist wrote, "Praise him, all His angels . . . Let them praise the name of the LORD, for he commanded and they were created" (Ps. 148:2-5).

How many were created?

How many angels were created? Again we are not told. We do know that God only created one man and one woman — Adam and Eve. For God had designed that man would multiply by procreation.

But not so with the angels. Angels were apparently created to minister, but not to procreate. Angels are sexless in nature, as far as we know. Myriads of angels must have been created by His first word. Perhaps God looked out into His heavens and said, "Let there be angels, multitudes of them!"

Daniel wrote, "Thousands upon thousands attended him; ten thousand stood before him. (Dan. 7:10b). And John, in the Revelation, adds, "Then I looked and heard the voice of many angels, numbering thousands upon thousands, and ten thousand times ten thousand" (Rev. 5:11). I do not feel that John is limiting the angels to a maximum number of one hundred million; instead, he's estimating an enormous multitude of the heavenly host. Like attending a football game and saying, "There must be sixty thousand people here today!"

Is the exact number important?

Actually, it's not important to know the exact number of angels. It's sufficient to know that multitudes of them exist. Angels abound like the flowers of spring. It makes little difference whether there be ten thousand or one hundred million of them. Whatever the number, it is sufficient. [†]

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Cover:

Conference scenes, clockwise from top right, are: The Men's Choir (directed by Rev. Rob Byler); Rev. Brad Hardesty with daughter Rebekah; the Senior Citizens' Choir (directed by Rev. W. St. Clair Benshoff); Rev. Kenneth Solomon chatting with Miguel Antunez, Peruvian member of the Sarasota First Brethren Hispanic congregation, and his son Carlos; (center) balloons displaying the Conference logo and theme. (Photos by Rev. Ronald W. Waters.)

Update section: Due to the extra Conference coverage in this issue, the amount of space for church news was reduced. Look for an extended "Update" section in the October issue.

Answers to Little Crusader Page. Biblical advice — 1. D; 2. F; 3. A; 4. I; 5. J; 6. E; 7. H; 8. B; 9. G; 10. C. Something for your teacher — by connecting the dots, you will draw an apple.

A Note to Children: The children's page in this issue is the last one by Mrs. Jane Solomon. Mrs. Solomon, a member of the Winding Waters Brethren Church in Elkhart, Ind., began this page in October 1984. She has served well for the past two years, but now wishes to turn this page over to someone else. Our sincere thanks to Mrs. Solomon for her dedicated service. Her replacement will be introduced in next month's issue.

The Task of the Church

By Kerry Scott

CHUCK COLSON, in the introduction to his short booklet, *The Role of the Church in Society*, writes (pp. 5-6):

We live in a time that would seem to be marked by unprecedented spiritual resurgence: 96 percent of all Americans say they believe in God; 80 percent profess to be Christians.

Yet families are splitting apart in record numbers. Countless millions of unborn children have been murdered since 1973. And there are 100 times more burglaries in so-called "Christian" America than in so-called "pagan" Japan.

Why this paradox between profession and practice? Why is the faith of more than 50 million Americans who claim to be born again not making more of an impact on the morals of our land?

Why is the church not making a greater impact upon the values and conduct of our nation? This is not an easy question to answer. For one thing, Christians are not united in their views on many issues. Our pluralistic culture and diverse religious views make it almost impossible for religious bodies to have a common mind on any issue.

Another reason, according to Colson, is the "perception that Christianity offers only a flood of blessings, the rights of the kingdom without responsibilities to the King" (p. 6). In other words, the belief that the Christian life is a life of success, void of any obedience and responsibility to God's commandments. Dietrich Bonhoeffer called it "cheap grace."

As a result, the subtle influences of our secular society have crept

into the church, changing its mission and focus, altering in unseen ways its perception of the task of the church.

What is the task of the church? This, too, is not an easy question to answer. We have as our only source of information and inspiration the

The subtle influences of our secular society have crept into the church, changing its mission and focus, altering in unseen ways its perception of the task of the church.

New Testament, and more specifically the Acts of the early church as recorded by Luke, and the epistles written by the Apostle Paul. In these we see the church as it emerged and developed out of the secular society of the Roman Empire.

As we attempt to answer the question, "What is the task of the church?" let us turn to the eleventh chapter of Acts. In this chapter we see the church slowly moving out of the Jewish culture and into the mainstream of society, the Gentile world. This transition was not easy, as is evidenced by Peter's long discussion with the elders in Jerusalem at the beginning of the chapter, following his vision and the subsequent baptism of Cornelius and his family in chapter ten.

Beginning in verse 19 of chapter 11, we find a parallel effort by Jews from Cyprus and Cyrene to spread the gospel to Greeks in Antioch (v. 20). In this passage (vv. 19-30), we find four characteristics that typify

the task of the early church as it developed at Antioch as a result of the witness of these men.

A witnessing body

The first characteristic evident from this passage is that the early church was a witnessing body of believers. Not only were these men eager witnesses, but the word reveals that they were unprejudiced and unnamed.

These men went against accepted Jewish practice by speaking to the Greeks. Obviously, they were not concerned about the race or social status of these people, only about their hearts.

In addition, these witnesses are unnamed. We will never know, until we reach heaven, who they were. They were not interested in fame or recognition — only in speaking the Good News.

A.W. Tozer, in his book, *The Divine Conquest*, wrote:

The meek man is not a human mouse with a sense of his own inferiority. Rather he may be in his moral life as bold as a lion and as strong as a Samson; but he has stopped being fooled about himself. He knows he is as weak and helpless as God declared him to be, but paradoxically, he knows at the same time that he is in the sight of God of more importance than angels. In himself, nothing; in God, everything. That is his motto.

The men from Cyrene and Cyprus were indeed meek, unnamed witnesses for Jesus. The results of their witness, however, were anything but humble. The record states that "a great number of people believed and turned to the Lord" (v. 21).*

* Quotations from the Bible are from the *New International Version*.

Rev. Scott is associate pastor of the Jefferson Brethren Church, Goshen, Ind.

News of the converts at Antioch reached Jerusalem, and the church there decided to send Barnabas. This man had been given the name Barnabas (meaning "Son of Encouragement") by the apostles because of his obvious desire to encourage those around him in their Christian walk (Acts 4:36).

Encouraging leadership

In Antioch his ministry was no different. Thus a second characteristic of the early church is revealed — encouraging leadership.

Barnabas arrived, saw the evidence of God's work in their midst, and began encouraging them "to remain true to the Lord with all their hearts" (v. 23). As a result, because he was a good man and full of the Holy Spirit, a great number of people came to know the Lord. Encouraging leadership is contagious. It is obvious here that the leadership of Barnabas brought about added growth to the new church at Antioch.

Teaching and equipping

At this point Barnabas decided to go to Tarsus to recruit someone to help him at Antioch. Paul of Tarsus, who would become the great missionary pioneer and writer of much of the New Testament, teamed up with Barnabas. Together they began to teach and equip the converts at Antioch for the work of ministry (v. 26). Thus a third characteristic of the early church emerges: teaching and equipping new Christians.

Paul and Barnabas continued in this ministry for a whole year. Equipping is an important task, for it begins the process of transferring the power of ministry from the leaders to the laity, thus enabling new leaders to emerge.

We also see that the teaching ministry of Barnabas and Paul was vitally important to the future of the church at Antioch. Without it, the church would not have developed the maturity that it later evidenced, and it would not have become the

center of Christianity in the first century.

A giving spirit

It is obvious that the church did mature during that first year, for when a group of prophets came from Jerusalem and predicted that a great famine would cover that part of the world, the Christians did not think of themselves. Instead, they decided to send relief to their fellow believers in Judea. Therefore, the fourth and final characteristic of the church at Antioch was its giving spirit.

Rather than worrying about how they would survive this impending disaster, the Christians at Antioch choose to think about others. Their maturity is seen by the fact that, in the words of a recent "Evangelistic Encounters" article by Tim Garner, they "moved from a self-serving faith to a self-giving one, from a complacent faith to a courageous one" (March issue, p. 6).

Thus we see that the church at Antioch was one in which witnessing, encouraging, teaching, and unselfish giving took place. And as a result, many people were reached for the Lord; many were encouraged in ministry; many were trained and equipped to do the work of the church; and these began to serve those around them in humble obedience to the Lord. In all of this we see the greatest of all Jesus' commandments being lived out; "Love the Lord your God with all your heart and with all your soul and with all your mind," and "Love your neighbor as yourself" (Matt. 22:37 and 39).

Three critical mistakes

Chuck Colson observes, in the book from which I quoted earlier, that the world makes three critical mistakes when it looks at the church. The first of these is that when people look at the church, they see not the church of Jesus Christ, but rather a building (p. 16). This is a mistake that Christians have en-

couraged by their emphasis on church buildings.

The second error is that the world often looks at the church as just another self-help group. "If it makes you feel better to put God on your side, do it" (p. 26). But once again Christians are partially responsible, for "too often the message we are preaching today is not the convicting news of sin and salvation through none but Jesus Christ; instead it is, 'Come to God and be showered with blessings'" (pp. 26-27).

The third mistake the world makes is looking at the church and seeing just another social club, "a place you join, visit to be inspired, and stay as long as you feel like staying" (p. 34).

If it is true that the world sees these things when it looks at the church, then we in the church have a huge task ahead of us.

What does the world see in us?

What does the world see in us? Does it see a church like the one at Antioch — a church of unprejudiced, unnamed witnesses who are encouraging, teaching, and giving? Or does it see the Sunday morning social club, interested only in self-improvement? Jesus said, "If you love me, you will obey what I command." Obedience to Christ is the unmistakable duty of every Christian. The task of the church is to be an obedient body of believers that is involved in witnessing, encouraging, teaching and giving.

Have you ever gone to a carnival and put your head through the hole in the faceless painting of a muscle man, a clown, or even a bathing beauty? Many of us have had our pictures taken this way, and the photos are funny because the head doesn't fit the body.

If we had a picture of Christ as the head of our local body of believers, would the world laugh at the misfit? Or would it stand in awe of an earthly body so closely related to its divine head? [†]



A Low Flame Burning

Dr. Charles Munson looks back on General Conference and finds cause for encouragement.

IT is my personal conviction that the Brethren have a low flame burning. But there is a flame, and I am much encouraged.

I believe that as a church we do considerable work just to maintain ourselves. That is a disturbance that most of us don't like. We obviously need to maintain the structure through conferences and in our local churches. But as someone has said, "We are like a store where the clerks go in on Monday morning, lock the doors, and sell things to each other." Nevertheless, though our tendency to focus on maintenance keeps the flame low, I am still encouraged.

Let me tell you why I am encouraged when I look back on General Conference. It is very difficult to put into words, but let me try.

A low flame of desire

There is a low flame of desire which can be intensified. The Brethren Church wants honestly to reach the masses for Jesus Christ. The low flame represents low momentum. That momentum has to come from

the local churches. It is still the local church on the streets that wins the people to Christ. It is not General Conference.

Fanning the flame

What is encouraging is that General Conference wants to fan the low flame and has taken steps to do so through its decisions about evangelism. Still, only the local church can work the streets and homes. Many of our congregations had no converts last year. But the encouraging word is that many did. It is a low flame, but it is burning.

Let me tell you why I am encouraged. God is still calling men and women out of our ranks into full-time Christian ministry. It happened again this year at Conference. Some young and some not so young walked before hundreds of delegates and said a hearty "Yes" to the call of Jesus. It is a low flame, for we need multitudes for all ministries. But it is a flame with a potential.

Let me tell you why I am encouraged. One cannot listen to the reports of the missionaries without a sense of optimism. Their enthusiasm and outreach goals lift the spirits of us all. Think of the countries they serve and of the many preaching

and teaching points, and you have reason to be encouraged.

But every mission point needs workers. We heard that again and again this year. And when you hear that Maria Miranda is the most listened-to woman in Latin America (over 100 million listeners to her radio broadcast), you have to be encouraged. And when you add the growth in Mexico, South America, and India, you have to be uplifted. There is a flame burning.

Let me tell you why I am encouraged. Our per capita giving to world relief was third among all the congregations making such contributions. Can you believe that? Imagine that: not 25th but third! Our World Relief Board was given a commemorative plaque in recognition of our denominational giving. That truth is very encouraging to us all, for it demonstrates a compassionate flame burning.

Let me tell you why I am encouraged. There is not a group of Christians on earth that has more to offer a needy world than The Brethren Church. We practice the ordinances, which people can see and experience. Think of the visuals in baptism, Communion, laying on of hands, anointing. People can visualize and physically experience what God wants.

We also have a name that signifies our concern for each other. The world needs that kind of embracing. Despite its flaws, we have a structure which allows people freedom with responsibility. We have preaching that is biblical and a seminary which upholds this. We are the world's best-kept secret. We are a low flame hardly noticed. But the flame has not gone out, and our potential is as great as the promises of God.

How to brighten the flame

If you have read this far, congratulations. You are the kind of people I want to encourage further. Let me tell you what I think will brighten the low-burning flame. When Jesus looked over the multitudes (Matt. 9:35-38 and Luke 10:1-4), the Bible says that He had compassion on the people. He saw them as sheep without a shepherd wandering helplessly and hopelessly. They were to Him a

Dr. Munson, a respected leader in The Brethren Church, is former dean (now retired) of Ashland Theological Seminary.

white harvest field ready for the harvesters.

Jesus' solution to the shortage of laborers is our solution. There is a town white for harvest wherever Brethren meet for worship. But we are not harvesting as we should. That is the low flame burning. We need compassion and laborers in all categories of ministry. Jesus' solution is to ask specifically for laborers for the harvest.

So what is new about that? Nothing at all. The only thing new would be if we believed His solution and did it. We could pray our church full of laborers: preachers, teachers, visitors, harvesters, people on the streets. Of course, you pray. But do you pray for specific people in your congregation who might have the gifts not yet discovered? Do you see or search out young people who have

potential for pastoral leadership and encourage them? Do you pray for people to give witness for Jesus in the neighborhood? That's the flame that can be brightened. Honestly, it can be.

"There is not a group of Christians on earth that has more to offer a needy world than The Brethren Church."

We can apply Jesus' solution. Everyone can pray, rich or poor, young or old, weak or strong. It must be the right solution to the need, or Jesus would not have said it.

If my assumption is correct that we have low momentum, then it must be because there are not

enough people doing the harvesting. We hire one harvester for our congregation and hope for the best. We surely need pastors so that more churches can be planted. But we need all kinds of laborers in all of our congregations.

Together we can pray our Brethren Church full of laborers. And we can pray our church full of compassion. In addition to "pay" projects we could begin "pray" projects. In local churches we could be very specific during prayer times and ask for laborers. That is what Jesus said. We claim to be an obedient church. Let's do it. At home and when the congregations meet, let us look for and pray for laborers, for the harvest truly is white.

The low flame can be fanned into a bright fire, and we can do it Jesus' way. I'm encouraged. [†]

Impressions of Amsterdam 86

Evangelists, pastors, and missionaries from around the globe gathered in Amsterdam, the Netherlands, July 12-21 for the International Conference for Itinerant Evangelists, to learn how to more effectively reach the world for Christ. Nine Brethren were there. Rev. Stephen Cole shares their impressions of the conference.

Question: How do you transport 5,000 evangelists 25 miles to a conference each morning and 25 miles back to their sleeping quarters each night?

Answer: By using one 5,000-seat bus; or by having one 50-seat bus make 100 trips; or by renting a fleet of one hundred 50-seat buses.

This riddle was offered by Bill Winter, Brethren missionary to Argentina, one of the 5,000 evangelists who made the daily trek from their sleeping quarters (an exhibition hall converted into a dormitory) to the city of Amsterdam, location of the International Conference for Itinerant Evangelists, held July 12-



The spirit of revival at Amsterdam 86 was dramatically symbolized in the opening ceremonies, as six torchbearers representing the earth's continents simultaneously lighted "the flame of the gospel."

21 and sponsored by the Billy Graham Evangelistic Association.

A total of 8,194 evangelists and participants from 173 countries attended the conference, plus an additional 1,945 staff members, program personalities, media personnel, and volunteers. While not the biggest conference ever held, it was the most

widely representative, with participants from more countries than had attended any previous international conference, religious or secular. And all these gathered together to learn how they could more effectively spread the gospel to the inhabitants of our globe.

The Brethren Church had nine

Rev. Cole is pastor of the Newark, Ohio, Brethren Church.



Attending Amsterdam 86 from The Brethren Church were (l. to r.) Harold Walton, Cirilo Ruiz Hernandez, Mark Logan, Maria Miranda, Juan Carlos Miranda, Vidal Juarez, Stephen Cole, Bill Winter, and (not pictured) Yvonne Miranda.

representatives at the conference: missionaries Bill Winter (Argentina) and Mark Logan (Colombia); pastors Cirilo Ruiz Hernandez (Mexico City), Vidal Juarez (Pasadena and Monrovia, Calif.), Harold Walton (Fremont, Ohio), and Stephen Cole (Newark, Ohio); and Hispanic workers Juan and Maria Miranda (Pasadena, Calif., who served as counselors at the conference); and their daughter Yvonne (who attended as a media aid).

Amsterdam 86, as the conference was also known, was overwhelming in its impact on those who participated. Overwhelming in biblical input and inspiration. Overwhelming in prayer and planning. Overwhelming in fellowship, as language barriers were crossed by the one word that all languages share — "Hallelujah!"

Bill Bright, president of Campus Crusade for Christ, told the evangelists that he is convinced as a result of surveys taken in 151 countries "that at least one billion people would receive Christ today if they were properly and prayerfully approached."

Laden down with books, impressions, and enough ideas to last a lifetime, the Brethren returned "home" to work.

Cirilo Hernandez was deeply impressed by the testimony of a Philippine missionary, who spent six years with a tribe before she saw results.

Mark Logan's memories include the nearly 800 stewards, who paid their own way to the convention in order to help with meals, to serve as hotel aids, media support persons, or security personnel, or to do any of the other thankless jobs that they gladly performed. Mark attended because he is the Billy Graham film distributor in Colombia and will be helping with follow-up in that country.

Juan and Maria Miranda spent four hours each day counseling in English and Spanish with evangelists from around the world. They found that no matter where the evangelists came from, they were experiencing the same personal, family, and ministry problems. Talking, encouraging, and praying filled their days.

Yvonne Miranda spent her days as a media aid translating press releases into Spanish and Portuguese. Her biggest thrill was attending a Billy Graham press conference with

the world media and hearing Dr. Graham respond without hesitation to every question asked.

"Christ was exalted and given His rightful place. The conference will do much to promote world evangelism," said Harold Walton. His words echoed the thoughts of others who attended.

Stephen Cole will forever remember the people of Nepal. He met the first evangelist to the country, who went into Nepal fifty years ago after his country had gone 150 years without Christianity. Now over 70, the evangelist walked over most of his country, though lame in one arm and one leg. He baptized the first seven Christians and organized the first church. By 1970 there were 500 Christians.

But as the church has grown in Nepal, so has government opposition. When people are baptized, they get one year in jail; if they preach, they receive three years in jail; and if they baptize others, they are given six years in jail. Yet, despite their suffering, Christians in Nepal now number twenty-five thousand. This is evangelism! [†]

Christianity is . . .



Life's Road Map

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9/86

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PEACE POINTS OF VIEW

NICARAGUA



Brethren Peace Committee, Phil Lersch, Chairman

Statement About Nicaragua

Harold Barnett, pastor of the First Brethren Church in Hagerstown, Md., and member of the Brethren Peace Committee, has been instrumental recently in organizing a group of pastors and laity of the Hagerstown area into a local chapter of a national organization, American Coalition for Traditional Values. Harold has been elected chairman of the group, which will "speak out on moral, spiritual and Biblical issues and pray for and seek to influence our representatives on state and national issues regarding Christian values."

Harold is also a member of the Concerned Christian Committee of Hagerstown, which has endorsed and publicized the following statement about Nicaragua, entitled "Helping the Oppressed."

Recent articles in the newspapers portray leading churchmen as opposed to President Reagan's policies in Central America, specifically in relation to Nicaragua. This may represent the views of a few national leaders, but it definitely is not the view of many Christians, especially those in the more "conservative" churches. Christians differ in their view of what is the moral and just thing to do in given situations.

We, the Concerned Christian Committee, strongly endorse and support the President's goal of helping the freedom fighters. There is a righteous cause in Nicaragua, helping those being oppressed under a Marxist dictatorship. Most Christians felt in 1939 that helping Europeans to be freed from the tyranny of Nazism was the just thing to do. We can see no difference between then and Nicaragua today just because it is on a smaller scale. Genocide of the Miskito Indians is just as evil now as past examples of genocide.

The Scriptures teach us that the purpose of government is to restrain evil even to the extent of capital punishment if necessary (Romans 13:3,4). Sometimes force is necessary because of man's evil. Even Christ used "force" to clear the temple of a rather large and unruly crowd at the Passover (John 2).

When a bully is mistreating a weak and innocent person on the street, it would be a grave injustice to look the other way or do nothing. An appropriate level of force should be righteously applied. The same applies to Nicaragua.

It is a shame, even an outrage, that significant segments of organized Christianity have taken the side of slavery.

The Contadora Process

Some Christians believe that the "Contadora Act for Peace and Cooperation" in Central America provides the only present hope for an end to the fighting in Nicaragua. It began in January of 1983 when representatives from Mexico, Venezuela, Colombia, and Panama met on the island of Contadora to initiate negotiations. Since then it has been supported by Argentina, Brazil, Peru, and Uruguay.

The Contadora Plan was crafted expressly to meet U.S. concern about Soviet and Cuban military presence in the region and alleged Nicaraguan support for insurgencies in neighboring countries. Its provision would restrict foreign military involvement in the region by the Cubans and the Soviets, and by the U.S. as well.

The Nicaraguan government (Sandinistas) was initially opposed to signing this document as long as the U.S. was conducting covert attacks against them. But later they agreed to join the other four Central American countries in signing the Contadora treaty. The U.S., how-

ever, effectively blocked this initiative.

In February 1986 the foreign ministers of Contadora and the support group came to Washington to urge official U.S. support, calling for "termination of external support to the irregular forces operating in the region." But they were rebuffed, and they returned to Central America empty-handed.

Jeane Kirkpatrick, in *Washington Post* editorials in May, explained the administration's objection to putting its full support behind the Contadora process. She notes a fundamental gap of mistrust about entering into any agreement with what is perceived as a communist government in Nicaragua. President Reagan contends that "finding a common belief and common good" is impossible with the untrustworthy communist Sandinistas and promotes support of contra revolutionaries as the best solution.

Although peace is the desired end of both the Contadora and contra solutions, each solution presents risks. The Contadora solution believes that peaceful means of negotiation are still possible and is willing to take the risk of non-compliance by the parties involved. The contra solution assumes that negotiation with the present Nicaraguan government is impossible and risks the devastating effects of prolonged violence in its search for peace.

(Latter report gleaned from Intercessors, a newsletter from Evangelicals for Social Action.)

We can talk all we want about being God's people, but unless our Christianity is doing someone else some good, it is not maturing. Christians can raise their hands to the Lord at Sunday services, but they also need to get them down to serve.

Luther McCurtis



Moderator Warren Garner addressing the Conference.

Dr. Warren Garner's
Moderator's Address
to the 1986
General Conference.

The Spiritual State of Our Church

ONE of the more difficult aspects of my responsibilities as moderator has been understanding what is implied in the duties of the Spiritual State of the Churches Committee and then determining how to prepare the report. The *Manual of Procedure* states that the purpose of this committee is "To evaluate the spiritual condition of the Church, its needs, and its prospects." It also states that the committee shall be composed of the moderators of the various districts of The Brethren Church. This in itself poses a problem because the conference years of most of the districts end sometime during the General Conference year. The impact of this arrangement is that there is a different group of people who are on the committee at the beginning of our General Conference year than what we will find at the end of the Conference year.

The *Manual of Procedure* states that a plan must be submitted to the General Conference Executive Council (GCEC) at its first meeting following Conference. Since I did not assume this office until after the first GCEC meeting, this was not possible, and then I did not become aware of this responsibility until well into the Conference year.

The difficulty I have had in carrying out the direction of the *Manual of Procedure* is finding a way to

evaluate and articulate the spiritual state of the church. Certainly the writers of the purpose had something in mind or there wouldn't be such a committee. How to implement it is another matter. These preliminary remarks are intended to serve as a background for the comments I am about to make.

Discussions have been held with several groups as I have traveled around the Brotherhood. The definitions of spiritual state which have been expressed have been good ones, but measuring their intent has been difficult. They raise the question, Can spiritual state be quantified?

Take a minute and think about your own spiritual state. How would you answer this question, What is my spiritual state? Does it mean to pray regularly, to attend church regularly, to read the scriptures regularly? Or does it mean that you treat people kindly, help those in distress, and/or give to charities? Consider how difficult it would be to measure these different sets of questions. Colossians 3:12-14 says, "And so, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; bearing with one another, and forgiving each other, whoever has a complaint against any one; just as the Lord forgave you, so also should you. And

beyond all these things *put on* love, which is the perfect bond of unity" (NASB).

When a person achieves the intent of these verses, in my opinion he or she should be placed on the spiritual state scale at 10. This spiritual state definition makes quantification even more difficult. So, from the more quantifiable items in the first series of questions to those that are less measurable, the difficulty in determining spiritual state of the church becomes more apparent.

Illustrating our spiritual state

Let me now present a series of vignettes that for me illustrate what the spiritual state of The Brethren Church is. As you will soon see, there is no attempt to place any of these observations and/or experiences on a scale, but simply to say that in my book, they demonstrate what it is to have God's Spirit working through us.

In one of my visits, I spent two nights in the home of a young couple whose marriage had been rather turbulent during its early years. The husband had been a popular high school student, but had tried the drug scene. Then he married a fine Christian young lady who was a member of The Brethren Church. Her strong love endured a separation. Since those troubled days they

“ . . . good things are happening in The Brethren Church. These acts of love stem from a biblically based foundation and demonstrate the caring spirit exemplified by our Lord.”

have developed a Christ-centered home and have two children. He is in business for himself and making a success of it. They are proud of their life with Christ and the church. They are sponsors of their youth group. He gets his kicks out of spending an evening with the youth of the church who need an adult chaperone when they are out on the town. They do not have all the comforts of life but are happy to share what they have. They slept on the floor so I could have the only adult bed in the house.

A hard decision

In another part of the country, there is a young couple who had entered the United States as illegal aliens. They found fellowship in one of the Brethren churches and found the Lord. In keeping with their study of the Bible and in talking with their minister, it became apparent that a hard decision had to be made. Should they reveal themselves as illegal aliens and trust in the Lord to direct their lives or remain secluded and try to be Christ-like in all other ways? They did reveal their identity to the immigration authorities and as of this day are waiting for a final decision. They are attending Conference.

In still another situation, a member of The Brethren Church who also happens to own a motel pro-

vided free housing for the district conference delegates who lived so far from the one-day conference that they had to stay overnight.

On a scale larger than an individual family but one that still carries with it the theme of a “positive spiritual state” was evident as I visited district meetings. There is one district that I know of that sent a delegation to Lost Creek for a week to assist in their maintenance program. Another demonstration of a district’s love was an appreciation cash gift to the church camp which is owned by another denomination but which was used for a couple of weeks by the Brethren district young people. Or how about a district that provides sufficient support so that the Crusaders have a new vehicle to take care of their transportation needs?

Congregations that shared

I also learned of a congregation that spearheaded a project to raise funds for a maintenance facility at one of our church camps. Another congregation borrowed money to assist a sister congregation in its development, while another congregation gave a cash gift to a neighboring congregation to assist it in improving its physical facility. This gift resulted in a larger gift, the development of prayer partners and recognition of special days with

cards and letters. We will return to this idea of sharing between congregations a little later.

The final illustration of spiritual state I would like to make is being demonstrated here this week. Two churches combined their talents to develop a bell choir, and then they raised the necessary resources to transport the combined choir to this Conference so you could enjoy their talents and at the same time have a corporate worship experience at the national level.

Good things are happening

No doubt these vignettes have triggered similar thoughts in your minds. That is great, because I have attempted to only illustrate what I think is meant by spiritual state. It is also an attempt on my part to say that good things are happening in The Brethren Church. These acts of love stem from a biblically based foundation and demonstrate the caring spirit exemplified by our Lord. Good things raise the spiritual level of the persons involved. They should be an encouragement to each of you to be a part of such an experience. These illustrations might give impetus to you or your church to be a part of something similar. It only takes one person to plant a seed. With experiences like these, a person or group of people will find opportunities to walk more closely with the Lord.

So what is the spiritual state of our church? As I said at the outset, it doesn’t seem to me appropriate to place any of these on a scale of one to ten, but collectively they demonstrate the potential of The Brethren Church, which I believe is a ten. That may be achieved with agencies inside or outside of our church, but most important is the fact that it has begun and it needs to be continued and expanded. Can we do more? The answer is a big YES. Will we do more? That is up to you — I think we can. You may be the person to plant the seed in your con-

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The Ringers of Joy bell choir from the Tucson, Ariz., First Brethren Church traveled thousands of miles to be a part of the 1986 General Conference. They were joined for some of their numbers by members of the Northwest Brethren Chapel bell choir, also of Tucson.

gregation or district to begin this kind of outreach.

Now let me move from my evaluation of the spiritual state of the church to some recommendations that have been developed as a result of my attending the district conferences. Let me say that it has been a real joy to meet with Brethren in the various districts. In some cases there were time limitations and it was not possible to visit with many of you. It

was demanding, but there were rewards. Like the kind comments of individuals who attended the conferences. They more than compensated for the demands required to develop appropriate remarks that were delivered at each conference. In addition to attendance at district conferences, my moderator responsibility stimulated Helen and me to visit several of the local congregations. And above all it stimulated me to in-

crease my personal interest in how the Lord works.

So these recommendations are a result of my observations and of hearing the comments made by you good people. Hopefully, you will find in them something that in the next year will help you increase your diligence in working with your local congregation, but more important increase your diligence in walking more closely with the Lord. [†]

Moderator's Recommendations

Following are the twelve recommendations that Dr. Garner made in the second part of his moderator's address. After each recommendation, Dr. Garner included some comments explaining its meaning and purpose. These comments are not printed here, but will be included with Dr. Garner's message when it is printed in the 1986 *General Conference Annual* later this year.

Dr. Garner's recommendations and the action taken by Conference were as follows:

1. *That every Brethren church encourage its members to read the Bible during the calendar year 1987 by using any of a variety of guides designed for that purpose.*

Conference adopted this recommendation, which is a reemphasis of a 1985 moderator's recommendation.

2. *That every church set a goal of 100% of its family units becoming subscribers to THE BRETHREN EVANGELIST within the next two years.*

Conference adopted this recommendation, which is likewise a reemphasis of a 1985 moderator's recommendation.

3. *That the Brethren Publishing Company be encouraged to establish an editorial board that would have the responsibility of assisting the editor of the EVANGELIST in selecting themes and finding writers. I would hope that this editorial board would include elders, laymen, and women.*

Conference adopted this recommendation and referred it to the Publishing Company for implementation.

4. *That each church and its pastor use as a guide the statement Ethics for the Church and the Pastor in order to develop better understanding of the role each must play in achieving the Lord's work.*

Conference referred the ethical guidelines to the Ministerial Association for refinement, to be

brought back to next year's General Conference.

5. *That the minutes of the Tuesday, August 12, 1985, General Conference business session be corrected to include the adoption of the six-point recommendation from the General Conference Executive Council, presented after discussion of the moderator's last recommendation.*

This recommendation was adopted.

6. *That the Polity Committee be directed to study the composition of the General Conference Executive Council, taking into consideration the staff position of Director of Denominational Business and its relationship to the changes in the bookkeeping, recording actions of the General Conference Executive Council, and statutory agent.*

Conference adopted this recommendation along with a directive that a report be given at the 1987 General Conference.

7. *That the Polity Committee be directed to establish a consistent procedure for filling vacancies on any of the committees of the General Conference, and that they recommend the appropriate changes in the Manual of Procedure.*

Conference adopted this recommendation.

8. *That all members of the General Conference Executive Council be granted Conference delegate status by virtue of their position.*

Conference adopted this recommendation with the understanding that the Executive Council would pay the fees for those credentials used.

9. *That a study be undertaken to find ways to encourage elders to continue their Christian service in The Brethren Church rather than going to another denomination.*

Conference adopted this recommendation along with the recommendation of Executive Council encouraging the Director of Pastoral minis-

tries to establish a committee to study and address this issue and present a report to the May 1987 Executive Council meeting.

10. *The appointment of a Fraternal Relations Committee whose responsibility it would be to seek ways to encourage activity looking toward the moral and social uplift of mankind through the application of the gospel of Jesus Christ with other similar denominations.*

This recommendation was amended to read, (added words are in italics), "The appointment of a Fraternal Relations Committee whose responsibility it would be to seek ways to encourage mutual ministry looking toward the moral and social uplift of mankind through the application of the gospel of Jesus Christ with other similar denominations, and that we begin with the Church of the Brethren." It was then adopted by the Conference.

11. *That in order to continue the theme of the 1986 Conference year, Faith and Family, we extend the family ties beyond the local church by establishing triads of love of congregations. The purpose of these triads would be to nurture each other through a series of interactions. (The triads could consist of churches A,B,C: A would interact with B; B would interact with C; C would interact with A). These interactions might be pulpit exchange, special music exchange, establish prayer partners, youth activities, or any other activity that would include two or more congregations.*

Conference adopted this recommendation. (In accordance with the suggestion of Executive Council, a list of suggested church triads will be published in next month's issue of the EVANGELIST.)

12. *That beginning at 6:00 p.m. the evening of March 6 (the 1987 World Day of Prayer), every Brethren church establish a 24-hour prayer vigil.*

Conference adopted this recommendation.

General Conference Report

A review of the 98th General Conference of The Brethren Church

The 98th General Conference of The Brethren Church, held August 11-15 at Ashland College, is now history. In accordance with the theme, "Faith and Family," one of the emphases of this Conference was our ties as a spiritual family.

This emphasis was present from the beginning, in the "Brethren Family Reunion" on Monday afternoon. It continued throughout the week in the daily fellowship. And it reached its peak on Thursday morning, when, at the suggestion of inspirational speaker Dr. Ray Ortlund, Brethren shared hugs and expressed their Christian love for one another.

On this and the following several pages is a review of this year's General Conference and the BYC Convention that ran concurrently. You will find a report of the business that was transacted, comments on the inspiring and challenging messages that were presented, and an overview of some of the other events that took place during the week.

I hope that you will find this review both interesting and informative, and that from it you will sense some of that Brethren family fellowship that was such an important part of this General Conference.

The Editor

Conference Photographs by Rev. Ronald W. Waters.



Where much of the action took place: the speakers' platform, with the Conference banner behind it. The Conference logo was designed by Stephen Gentle, 15-year-old son of Conference Coordinator Judi Gentle and her husband, Stanley. The Conference banner was made by Park Street member Lanie Roberts.

Conference Business

Three items of business drew the most discussion during the four Conference business sessions. The three items were ethical guidelines for Brethren churches and pastors, a recommendation that evangelism responsibilities be added to the job description of the Director of Pastoral Ministries, and a motion that next year's Conference be held at Manchester College in North Manchester, Ind.

The discussion of ethical guidelines came out of Moderator Garner's recommendation that "each church and its pastor use as a guide the statement *Ethics for the Church and the Pastor* in order to develop better understanding of the role each must play in achieving the Lord's work."

Some delegates voiced reservations about the guidelines because they included no supporting Scripture references. Others thought that the guidelines needed further refinement and that there should be more opportunity for study and input. As a result, the guidelines were referred to the

Ministerial Association for refinement and to be brought back to next year's General Conference.

The item concerning evangelism was a carry-over from last year, when then Moderator Arden Gilmer recommended that the Conference create and fund a new Board of Evangelism. The 1985 Conference approved this recommendation and directed the General Conference Executive Council (GCEC) to present to the 1986 Conference a specific proposal for implementation of this recommendation.

After considering the funding needed to support such a board and how creating another board would fit into the overall objectives of the reorganization of denominational ministries, the GCEC recommended that rather than creating another board at this time, that the denomination begin "with an embryonic program using the already existing General Conference Evangelism Committee as a resource/advisory group and adding to the job description of the Director of Pastoral

Ministries [DPM] certain responsibilities in the area of evangelism."

Discussion on this recommendation focused on two concerns: one, that evangelism would get lost in the Director of Pastoral Ministries' other

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Statistician's Report

According to Conference Statistician Dr. James Hollinger, The Brethren Church ended 1985 with 123 churches (one more than in 1984), three mission congregations, four classes, and a total membership of 14,558 (319 more than in 1984). In addition Dr. Hollinger noted that there are more than 2,000 Brethren in India and more than 1,000 in Argentina.

Average Sunday morning worship attendance across the denomination last year was 10,831 (up 112 from 1984), and average Sunday school attendance was 7,514 (down 106 from 1984).

During 1985 the church gained 1,469 members and lost 1,150. Fifty-six congregations showed an increase in church membership.

Conference Business continued

work; or two, that the DPM would be overloaded and that his ministry to pastors would suffer as a result.

After considerable discussion and some exploration of other options, the recommendation to add evangelism to the job description of the DPM was passed, along with a \$1.00 increase in apportionment to provide the DPM part-time secretarial help. Acting on a later motion, the Conference also commissioned GCEC to establish a time schedule by which we might develop further implementation of evangelism, with a report of their recommendations to be given at the 1987 General Conference.

Delegates were about equally di-

vided on the question of holding Conference at Manchester College next year, with cogent arguments being presented both for and against the move. After considerable discussion, the motion to change locations lost by six votes. Delegates then voted to hold next year's Conference August 3-7 at Ashland College. Moderator Garner announced that the 1987 Conference theme will be "Pray Without Ceasing," based on I Thessalonians 5:17.

Other noteworthy items of business included the following:

The First Brethren Church of Icard, North Carolina (near Hickory), was recognized as a duly organized church in the Southeastern District and given

full church status in the denomination.

The moderator, in cooperation with the GCEC, was directed to appoint a special committee to begin planning now the theme and program for the 100th General Conference in 1988.

"The Brethren Resolve for Peace," initially prepared in 1984 by the Jefferson Brethren Church and revised by the Conference Peace Committee (and printed in the June issue of the EVANGELIST), was adopted.

In addition to the above, the 435 delegates who attended the Conference (139 ministerial; 296 lay, district, and cooperative) took action on the moderator's other recommendations (see page 12); elected officers and board and committee members; approved budgets; accepted reports from denominational boards, committees, and ministries; and took care of other denominational business.

Conference Officers

Dr. Dale R. Stoffer, 35, pastor of the Smoky Row Brethren Church of Columbus, Ohio, was chosen moderator-elect by this year's Conference delegates.

Son of Thomas and Donna Stoffer, Dr. Stoffer grew up in the Trinity Brethren Church of Canton, Ohio, studied at Ashland College (B.A. 1972) and Ashland Theological Seminary (M.Div. 1975), and did his graduate work at Fuller Theological Seminary (Ph.D. 1980).

In the fall of 1980 he began the Brethren Bible Fellowship of Columbus, which has grown into the Smoky Row Brethren Church with a 1985 membership of 32 and an average attendance of 61. He also is a part-time professor at Ashland Theological Seminary. He is married to the former Marcia McPherson of Bellefontaine, Ohio (Gretna Brethren Church), and he and Marcia have two children, Anne Marie (4) and Paul (2).

Continuing as moderator is **Dr. Warren Garner**, who entered this position last November following the death of Rev. George Solomon. Dr. Garner, 60, is professor of education and Director of Teacher Education at Manchester College and a member of the North Manchester, Ind., First Brethren Church.

Reelected for a three-year term as secretary was **Mrs. Norma Waters**, member and wife of the pastor of the Mt. Olive Brethren Church, McGaheysville, Va. Chosen as assistant treasurer for three years was **Tim Rowsey**, member and treasurer of the Ashland Park Street Brethren Church, who is employed as Information Management Coordinator for Western Re-



The 1986-87 Conference officers are (l. to r.) Marjorie Bennett, Norma Waters, Dale Stoffer, James Hollinger, J. Michael Drushal, Tim Rowsey, Moderator Warren Garner, Arden Gilmer, and (not shown) John Shultz.

serve Farm Credit in Ashland. Also elected to a three-year term was the new statutory agent, **Dr. John Shultz**, dean of Ashland Theological Seminary and a member of the Ashland Park Street Brethren Church.

Continuing in office are Dr. Arden Gilmer as past moderator (second year); Dr. James Hollinger, statistician (1987); Mrs. Marjorie Bennett, assistant secretary (1988); and J. Michael Drushal, treasurer (1988).

Brethren Health Trust to Merge with

Rev. Dale Ru Lon, president of the Board of Trustees of the Retirement Fund, Inc., announced during General Conference that the trustees have voted to merge the Brethren Health Care Trust with the Mennonite Mutual Aid Association (MMAA), effective October 1, 1986.

Rev. Ru Lon explained that while the Brethren Health Care Plan is currently in sound financial condition, the plan has little chance of becoming

significantly larger and therefore, over the long term, will face increased difficulty in meeting the almost certain extraordinary cost increases.

The MMAA, headquartered in Goshen, Ind., has over 50,000 participants, and last year paid medical benefits in excess of \$24,000,000.

Following the merger, the existing benefit schedule, premium rate structure, and coverage status for all Brethren participants will be con-

A Brethren Family Reunion



More energetic Brethren took part in a game of volleyball (above), while others were satisfied just to spend the time enjoying good Brethren fellowship. But when the food arrived, most everyone rose to the occasion (left). Following the reunion and picnic, Rev. Brad Hardesty (below) led music and Dr. Alvin Shiflett (bottom) gave the message for the vesper service, held in front of Founders Hall.

A Brethren Family Reunion, held Monday afternoon on the Ashland College Quad, provided an ideal time for Brethren to strengthen the ties that bind us together as a church family. Some played volleyball; others enjoyed throwing balls at a target in a dunking booth in hopes of putting National Youth Director Mitch Funkhouser or one of the Summer Crusaders in the drink. But most just spent the time greeting old friends, making new friends, and enjoying good Brethren fellowship.

The reunion concluded with a picnic supper that featured barbecued chicken accompanied by an abundance of

other picnic food, enjoyed by between 350 and 400 adults, youth, and children.

Following the Brethren Family Reunion, an outdoor vesper service commemorating the life of the late Rev. George W. Solomon, who was to have served as moderator of this General Conference, was held in front of Ashland College Founders Hall.

Rev. Brad Hardesty, a co-worker with Rev. Solomon in the Mill-edgeville Brethren Church and now pastor of that congregation, led singing and presented special music.

The speaker was Dr. Alvin Shiflett, pastor of the Nappanee, Ind., Brethren Church, who credits his entrance into the pastoral ministry to the direct influence of Rev. Solomon.

Dr. Shiflett praised Rev. Solomon for being a recruiter and a salesperson for the Lord. He said that Brother Solomon was so diligent about the work of the Lord that it was always easy for Brethren to "let George do it." As a result, he burned his heart out doing the Lord's work. Dr. Shiflett concluded his message by challenging the Brethren to following the example of Rev. George Solomon in being recruiters and salespersons for the Lord.



nonnrite Aid

tinued under the auspices of the MMAA. In December participants will be given the opportunity to enroll in one of several alternate programs offered by MMAA. Essentially, the programs offered will provide improved coverage over that of the Brethren Health Care Plan at similar premium rates. In addition, transfer of coverage will not require evidence of insurability. More information is being sent to Health Care Plan participants.

Opening Worship Service

The opening worship service of General Conference held on Monday evening, was led by Moderator Warren Garner and included a youth march by young people attending the BYC Convention, a welcome by Youth Moderator Mark Robison, and a message by Rev. Leroy Solomon.

Special music was presented by "Ringers of Joy," a bell choir from the Tucson, Ariz., First Brethren Church. Joining the choir for one of its numbers were several members of the bell choir of the Northwest Brethren Chapel (also located in Tucson).

"Marriage is the foundation of the family," said Rev. Solomon, in his message during the service. Referring to the Conference theme, "Faith and Family," he said, "If the marriage doesn't work, the family doesn't work."

Using Ephesians 5:21-33 as his text, Rev. Solomon, pastor of the Winding Waters Brethren Church, Elkhart, Ind., spoke on the necessity of fulfilling one's marriage role. Conflict is a dominant element in many marriages, he said, and much of this conflict is due to non-acceptance of one's role. "No marriage or family will ever survive a fight for rights," he stated.

A wife's basic role is to submit to her husband, and a husband's basic role is to love his wife with sacrificial love, he said. He urges wives to put their husbands first (after Christ), express love frequently, build their husbands up, compromise, and cleave to their husbands.

He likewise encouraged husbands to put their wives first (even before their jobs), treat them with respect, share an occasional intimate moment, praise



Rev. Leroy Solomon: "If the marriage doesn't work, the family doesn't work."

their wives, and let them know they will cleave to them no matter what.

Rev. Solomon concluded his message by having husbands and wives stand and repeat their wedding vows to one another.

Inspirational Speaker Raymond Ortlund

Dr. Raymond C. Ortlund, the main inspirational speaker for General Conference, is proof that Brethren take seriously their commitment to the 1986 theme, "Faith and Family." When Dr. J. Allan Petersen, the scheduled speaker, received a rare opportunity to visit a member of his family (a son serving as a missionary in Africa), arrangements were hastily made with Dr. Ortlund to be his substitute.

Dr. Ortlund demonstrated that he was more than a substitute; he was God's special choice for the occasion. His four messages not only inspired his audiences, but also challenged them to a deeper relationship with the Lord Jesus Christ.

A former pastor, Dr. Ortlund presently ministers with his wife Ann in conferences around the world through Renewal Ministries. He is also a featured speaker on the *Haven of Rest* radio broadcast, heard worldwide, and a noted author of several books, including his best seller, *Lord, Make My Life a Miracle*. Dr. Ortlund carefully weaves biblical truth with practical illustration and humor.

In his opening address, Dr. Ortlund claimed that many well-meaning Christians, deeply longing to strengthen their families, fail because they do not have a proper perspective

on relationships. He said, "Life is like a parachute jump. You've got to get it right the first time." Therefore we must have our priorities right from the beginning.

Our most important relationship is our walk with Jesus Christ. "Jesus Christ must be square one in our life or everything else is either meaningless or futile," Dr. Ortlund said. Problems arise when people place anything else, including their family, above Christ. "The truth is," he said, "Jesus



Dr. Raymond Ortlund: Weaving biblical truth with practical illustration and humor.

Christ has to be first for the family. The most important thing you can do is love your children to Christ."

The second key relationship for the family is its tie to the church. Dr. Ortlund challenged Brethren to always present a positive image of the family of God. "It is easy," he said, "to become a faultfinding body. Never make the pastor, deacon . . . or any other church member lunch time conversation." A key way to strengthen families is to demonstrate a sincere love for the church. Dr. Ortlund lamented that a major problem families face is that "many children hate the church because they think their parents do."

The third relationship pivotal to strong families is a proper love for the world. Dr. Ortlund challenged his hearers to love the world as God so loved the world and to cultivate strategies by which families can minister to the world. Families are strengthened by ministering to a world hungry for Christ.

In his second message Dr. Ortlund dealt with the controversial passage in Ephesians 5:21-27. He reminded us that this is the word of God and that, when necessary, Christians must change their beliefs and practices in the light of God's truth. He said that the key message of this passage is

"submitting to one another because Christ is Lord" (v. 21). When Christ has top priority in our lives, we submit to each other because He said so. As we submit to one another in love, families are strengthened.

Dr. Ortlund's third message provided an excellent challenge to build our walk with the Lord as well as practical help for doing so. Basic to our walk with the Lord is practicing His presence. "Christ practiced the presence of God in His life," Dr. Ortlund said, and he challenged us to do the same. One way we can practice His presence is through spending time alone with God. "There's not the

slightest chance of your being a great person for God if you don't have a regular quiet time," he said.

Another way of practicing God's presence is by worshiping regularly with God's people. But of greatest importance is our need to fully surrender to God. "Nothing can happen practically in our lives until we completely surrender to our Savior," Dr. Ortlund said.

Jesus' command to "love one another" (Jn. 13:34-35) provided the basis for Dr. Ortlund's final challenge. He stated that "love must be a chief distinctive of The Brethren Church if you are to grow. You may be sound

biblically, doctrinally, and theologically, but without love, you will never grow." Christ commanded us to love, and through the Holy Spirit He gives us the ability to do so. Love is an action that must be expressed sacrificially and responsibly.

Dr. Ortlund concluded his final message by instructing his hearers to begin showing love immediately by hugging five people and telling them, "I love you because . . ." The outpouring of love among the Brethren which followed served as a fitting conclusion to the four challenging messages by Dr. Ortlund.

— Rev. William Brady

A Call to Brethren Ministry

Rev. James F. Black was the worship leader for the Thursday evening program, which had as its theme, "A Call to Brethren Ministry." He introduced the Ringers of Joy bell choir from the Brethren churches in Tucson, Ariz. Following their numbers, Eternal Vision, the Summer Crusaders singing group, presented a short program of music.

Rev. James R. Black, Executive Director of the Missionary Board, was the main speaker for the evening. In his message, based on II Timothy 2, he stressed that God has a plan for The Brethren Church and that the church is responsible to be faithful to God's word. We must recognize the uniqueness of The Brethren Church, he said.

Evangelism must come back to The Brethren Church. True evangelism must lead to conversion.

One of the greatest concerns of The Brethren Church is her lack of measurable growth. Brethren Church growth is possible — we can overcome every obstacle that besets us. We must



Rev. James R. Black: God has a plan for The Brethren Church, and each of us has special work to do.

consider our purpose and be faithful to it.

Rev. Black then considered the kind of "vessels" Paul talks about in II Timothy 2:20-21. Each one of us is a unique vessel in the house of God, he said, and we have special work to do. A common vessel can be transformed into a vessel of honor. He then out-

lined some of the work we can do as God's vessels.

The Brethren Church needs pastors, missionaries, seminary professors, self-supporting tentmakers, Christian education workers, and those who have the means to support others, Rev. Black said. Therefore he challenged us to become good "vessels" in God's service. We cannot be ashamed of Christ, the church, or The Brethren Church.

— Rev. Spencer Gentle

New Missionary Candidates



Tim and Janet Solomon are The Brethren Church's newest missionary candidates, according to an announcement made by the Missionary Board at General Conference. Tim and Jan are members of the First Brethren Church of Sarasota, where they serve in the Hispanic congregation of that church. Jan is the daughter of Dr. and Mrs. J.D. Hamel; her father is senior pastor of the Sarasota First Brethren Church. Tim is the son of Rev. and Mrs. Kenneth Solomon, former Brethren missionaries to Argentina and Colombia. Tim and Jan have one child, Lisa Joy (2). Date and place of assignment for the Solomons will be determined sometime during 1987.

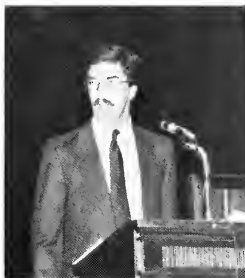
Friday Morning Service

Rev. Kenneth Hunn, pastor of the Warsaw, Ind., First Brethren Church, was the speaker for the inspirational service on Friday morning of Conference.

Rev. Hunn used Hebrews 3:1-6 as his text, noting that this passage includes both elements of the Conference theme: faith ("faithful") and family ("house").

He focused on three things that this passage calls upon us to do: (1) to consider Christ — look at Him, see who He is; (2) to compare Christ — compare and contrast Him with others (Moses), in order to better understand who He really is; (3) to continue in

*Rev.
Kenneth
Hunn:
Hold
fast to
Jesus,
firm to
the end.*



Christ — to hold fast to Him firm to the end and to be faithful, like Him, in all things.

BCE Celebration Dinner

Conference attendees joined the Board of Christian Education in celebrating its twentieth anniversary at a celebration banquet on Thursday afternoon.

Charles Beekley, Director of Christian Education, emceed the event, which included music by the Summer Crusader music team Eternal Vision, vocal solos by Linda Ebert, and reminiscences by the first Director of Christian Education, Dr. Fred Burkey.

Former BCE staff members present for the banquet were given special recognition. This included Mrs. Sherry Van Duyn, Rev. Ron and Mrs. Norma Waters, Dr. Fred Finks, Rev. Mark Baker, and Mrs. Julie Schiefer. Also recognized were current staff members Mitch Funkhouser (National Youth Director), and Debra Michael (Administrative Secretary).

The speaker for the banquet was Rev. Rod Toews, Minister of Education of the Peninsula Covenant Church of Redwood, Calif.

"Don't be satisfied to come to church school each week with the ordinary Sunday school program," Rev. Toews said, in speaking on "The Challenge for Christian Education Today and To-

morrow." Society is changing, and the church must adapt to those changes.

Among the changes he noted were greater affluence, an increase in the number of babies being born, more emphasis on adults in Christian education, a greater degree of materialism in the church, and rampant biblical ignorance.

In order to meet the challenges of today and tomorrow, Rev. Toews called on The Brethren Church to reaffirm the person of Jesus Christ ("Make Him so real in your life that you talk about Him to everyone who comes along."); to affirm anew the authority of Scriptures (and *know* the



Rev. Rod Toews: Make Christ real in your life.

Scriptures); to make the family central by forming family support groups and by incorporating singles into the family of God; and to be risk-takers as congregations, living on the edge of faith.

Missionary Board Luncheon

Brethren missionary Rev. K. Prasanth Kumar was the speaker for the Missionary Board luncheon that concluded the 1986 General Conference. Dr. Arden Gilmer, the new president of the Missionary Board, emceed the luncheon, and Mrs. Ella Mae Johnson of Santa Cruz, Calif., presented special music.

Using Joshua's declaration in

Joshua 24:15 ("as for me and my house, we will serve the Lord") as his text, Rev. Kumar challenged his audi-



Speaker Rev. K. Prasanth Kumar and wife, Nirmala, at the Missionary Board luncheon.

ence to return to their homes with a similar determination to serve Jesus Christ.

But he reminded his hearers that there are millions of people in the world who do not know about the Lord and who are therefore unable to make this kind of commitment. Therefore we should think not only about our homes, but also about other homes throughout the world. We should make it our family goal to do something about those who do not know Christ, he said.

Following his brief message, Rev. Kumar presented slides showing various facets of Brethren mission work in India.

Adah Drushal Honored

Miss Adah Irene Drushal was honored by the Missionary Board on Tuesday evening of Conference for her more than 40 years of service to God, Riverside Christian Training School, the Drushal Memorial Church, and the people of the Lost Creek, Kentucky, area.

Daughter of Rev. and Mrs. George E. Drushal, pioneer Brethren Home Missionaries to the Lost Creek area, Miss Drushal attended Riverside Christian Training School, which her parents founded in 1905.

Following college in Philadelphia and Ashland, she returned to Riverside to serve the school through the years as teacher, principal, member of the Board of Directors, and matron of the girls' dorm. She was also a teacher and pianist at the Drushal Memorial Church, a Bible teacher at the Fugates' Fork outpost, a piano teacher for the area, a Christian model for thousands of young people, and a friend to the people of the community.

In recognition of Miss Drushal's dedicated and loyal service, Rev. James



Adah Drushal with the plaque she received from the Missionary Board.

R. Black, Executive Director of the Missionary Board, presented her a plaque, and the Conference delegates gave her a standing ovation.

National WMS Sessions

"Are We Real?" asked WMS President Donna Stoffer in her President's Challenge during the Tuesday WMS session. Referring to the children's book, *The Velveteen Rabbit*, in which toys become "real" to those who love them through much wear and tear, Mrs. Stoffer asked the women to consider whether they have become "real" to others through the wear and tear of Christian service.

The WMS Conference theme, "Faith: the Heart of the Family," was the focus of three devotions given by Mrs. Dolores Keplinger. Her topic Tuesday was F-A-I-T-H, using the acrostic, "Forsaking All I Take Him." On Wednesday she spoke on the meaning of faith, which she defined as "the ability to believe what we cannot see and live as though we can see it." On Thursday she asked, "What Is Family?" answering that Matthew 25 gives the qualification for the Christian family — namely, those in need, among whom she noted particularly widows, divorced women, unmarried mothers, and single women.

A hilarious skit, "How to Kill a WMS Society," was presented by the Indiana District WMS during the luncheon on Wednesday. Mrs. Dollie

Zerbe played the lead role as a dead society that was mourned by those who had caused its demise through neglect and lack of concern.

The Project Offering Ingathering



As mourners for a dead WMS society weep, the deceased (right), portrayed by Mrs. Dollie Zerbe, rises up from her casket to make a few sarcastic remarks about the part they played in her demise.

was also conducted during the luncheon, with \$9,784.28 being received. The Ringers of Joy bell choir from the Tucson First Brethren Church pre-

sented special music for the luncheon.

The Ashland Theological Seminary library expansion was chosen as the 1986-87 WMS project. Miss Vanda Funkhouser, an Ashland College student from the Sarasota First Brethren Church, was selected to receive the WMS AC Scholarship.

Reelected to office for 1986-87 were President Donna Stoffer, Vice-President Helen Dickson, Financial Secre-

tary Paula Deardurff, and Treasurer Dorothy Carpenter. Trudy Kerner was reappointed as general secretary and JoAnn Seaman as assistant treasurer.

A total of 16 officers, 132 delegates, and 21 guests attended the WMS business sessions.

Laymen's Organization

Dr. Charles Munson and Dr. John Shultz provided devotional messages for the National Laymen's Organization (NLO) sessions during General Conference.

Dr. Munson, retired dean of Ashland Theological Seminary, spoke of the need for workers in the Lord's harvest fields in his Tuesday-afternoon message. He urged the laymen to encourage young men and women to become ministers, and also challenged the men during the coming year to pray their churches full of laborers and full of compassion.

Dr. John Shultz, the present dean of the seminary, spoke about doing things with a passion in his message on Wednesday afternoon. Using the Apostle Peter as an example, he said that Christians should do their work with a passion and be passionate in their love for the church, the home, their fellowmen, and most of all, for Christ.

President Virgil Barnhart con-

ducted the daily business sessions, for which 42 men registered. The men approved the following projects for 1987: \$500 to the Brethren Publishing Company Endowment Fund, \$1,000 to Brethren Seminary Student Scholarships, \$40 to the Growth Partners



Laymen, pastors, and boys shared a picnic on the Ashland Theological Seminary lawn at noon on Wednesday.

Club, and unspecified amounts for Riverside Christian Training School and Ashland College Campus Ministry.

The NLO traveling trophy was awarded to the Waterloo, Iowa, First Brethren Church. The 1986 goals were reaffirmed for 1987, with the provision that the NLO executive committee has the right to supplement these goals. An ingathering was held Wednesday and Thursday afternoons, with \$1,795 received.

Elections resulted in the following officers for 1986-87: president-elect, Gene Geaslen; second vice-president, Bob Folkemer; secretary, Robert Crowe; assistant secretary, Floyd Ben-shoff; treasurer, Charles King; and assistant treasurer, Robert Miller. Steve Williams, last year's first vice-president (president-elect), is the organization's new president. Allen Hayden, a Brethren seminary student, brought a message on Thursday afternoon and installed the officers.

BYC Convention Highlights

By Mitchell Funkhouser, National Brethren Youth Director

We knew the 1986 BYC Convention was well-attended. Pre-registrations were up, and there are always a number of last-minute walk-ins.

The large attendance was well-illustrated during the annual Youth March, led by Youth Moderator Mark Robison. As the youth entered the Monday evening worship service, they found that they outnumbered the chairs that had been allotted for them. But thanks to quick-thinking ushers and cooperative youth, the problem was quickly solved and the worship service continued.

Later that evening the youth were transported to the Ashland Roller Rink, where they skated to the best in contemporary Christian music.

On Tuesday morning, after listening to the adult and youth moderators' addresses, the youth held the first of their three business meetings.

Tuesday afternoon was devoted to the famous Crusader Review and the brand new Crusader Orientation. This orientation was a time developed to enable youth to get a first-hand look at the behind-the-scenes life of a Crusader. They were able to talk with both current and past Crusaders, as well as with Crusader coaches and administrators.

Also available on Tuesday afternoon was a Peace Slide Show, presented in an effort to inform youth concerning world issues affecting them.

Tuesday evening was capped off (following the worship service) with the fourth annual BYC Showcase. Once again the Showcase proved to be entertaining while demonstrating the manifold gifts and talents that God has showered upon the Brethren.

Wednesday, Thursday, and Friday

Business Session Notes

The Carmel, Ind., Brethren Church was chosen as the national youth project for 1987. This Brethren Home Mission church will use the funds raised by the youth to increase its visibility in the Carmel area.

New BYC officers are: moderator — Mike Evans, from Lathrop, Calif.; vice-moderator — Rick Hubble from Lathrop, secretary — Jean Moe, from Sarasota, Fla.; assistant secretary — Vanda Funkhouser, from Sarasota, Fla.; treasurer — Jenny Williams, from Roanoke, Ind.; and statistician — Glenn Black, from Ashland, Ohio.

mornings each began with a chapel service. Speakers for these services were pastors David Stone, Kerry Scott, and Scott Turskey.

Wednesday was also a day devoted to workshops. These workshops centered on the Convention theme, being "Trendsetters" in every aspect of our lives. Leaders were pastors Terry Lodico, Dennis Wilson, and Ken Goss.

Something new this year was the Moderator's Cup Award. This is an award designed to encourage friendly competition among the youth groups. This year's cup, presented by Vice-Moderator Mike Evans, went to the youth of the Sarasota First Brethren



BYC Moderator Mark Robison (top) led the Youth March into the Monday evening worship service. As the youth began filling the rows (above), they found that they outnumbered the chairs allotted for them.

Church.

Wednesday's activities came to a close with a rousing presentation of the Christian musical comedy, "The Agape Boat," by the Park Street Players.

Thursday was another day of busi-

ness and workshops. The day concluded with BYC Communion, led by Pastor Bob Dillard. As always, this was the spiritual highlight of the week, as well as a perfect way for the youth to spend their last evening in Ashland.

In addition to the Youth Convention, daily sessions were held for juniors, directed by Bev Smith, and for young children (r.), directed by Sherry Fabian. Twenty juniors and 25 younger children attended these sessions.



Rev. William Kerner to Retire As Dir. of Pastoral Ministries

Ashland, Ohio — It was announced at General Conference that Rev. William Kerner has resigned his position as Director of Pastoral Ministries, effective March 31, 1987. Rev. Kerner submitted his resignation to the General Conference Executive Council during Conference week, and Moderator Warren Garner made the announcement at the close of the Friday business session.

Rev. Kerner, 68, has served as Director of Pastoral Ministries (DPM) since September 1980. He

was the first person to fill this position, which was created by the 1979 General Conference.

Before becoming DPM he had pastored the Meadow Crest Brethren Church for one and one-half years and the Roann First Brethren Church for eight years and had also served as a lay and student pastor. Prior to this he had worked for 23 years in the automotive parts business with positions as manager, buyer, and vice-president. It was while engaged in this business that he felt a call to the pastoral

ministry.

Rev. Kerner plans to semi-retire next March, but expects to continue to serve the church in other capacities on a part-time basis.

The General Conference Executive Council is now taking applications for Rev. Kerner's replacement as Director of Pastoral Ministries. Responsibilities of the position include encouraging a supportive network of care for Brethren pastors, providing an orderly plan for pastoral placement in Brethren churches, meeting annually with pastors, attending district conferences, planning regional pastoral consultations, chairing the National Ordination Council, and cooperating with the Ministerial Recruitment Committee, Ashland Theological Seminary, and the Missionary Board. Applications should be sent to the national office to the attention of Sterling Ward.

Get Off Shelf, Be Willing to Change, Delegates to Penna. Conference Told

Meyersdale, Pa — Messages by Moderator-Elect Robert Hoffman and Moderator Gerald Barr led off the Pennsylvania District Conference, held July 24-26 at Camp Peniel.

Speaking on the subject "Salt and Light," Moderator-Elect Hoffman challenged his hearers to get off the shelf, meet others, and influence them for Christ. He also said that Christians should reflect Christ's light and be beacons to others.

Moderator Barr spoke on the importance of change, noting that progress only comes when change occurs. The church must change in order to meet the world's needs, he said.

Other features of the conference included a musical program by members of the Hagerstown, Md., First Brethren Church; two messages on "Faith and Family" by Rev. William Kerner; an inspirational program presented by the District Laymen's Organization with music and testimony by Jack Shaw; an outdoor concert by Tom Watt; a message on Brethren work in Argentina by Missionary Bill Winter; and a message by General Conference Moderator Warren Garner.

In the business sessions, constitutional amendments that would have permitted local churches to receive into membership people who have been previously baptized by "believers' immersion" (but not necessarily triune immersion) failed to receive the two-thirds majority needed to pass.

Constitutional amendments were approved that will create a Camp Administration Ministries Program

Board (C.A.M.P. Board) to replace the District Camp Board of Trustees and to take over the camp programming function of the District Board of Christian Education.

In addition to acting on the above, the 97 delegates at the conference elected officers and board and committee members, received reports, and cared for other district business.

Nappanee Pays Tribute to Choir Director of 22 Years

Nappanee, Ind. — The Nappanee First Brethren Church paid tribute to Mrs. Mary Crowe on Sunday evening, April 27, for her 22 years as director of the congregation's choir.

The surprise show of appreciation came at the conclusion of a cantata presentation by the Nappanee choir under Mrs. Crowe's direction. When the audience finished applauding the cantata, Senior Pastor Alvin Shifflett called Mrs. Crowe to the front of the sanctuary, where he reviewed her years of service to the congregation and to the choir. He also presented to her on behalf of the church, a corsage, a plaque, and a gift of \$100.

Mrs. Crowe, the former Mary Slabaugh, attended Ashland College, where she majored in voice and minored in piano and English. She received a Bachelor of Music degree from the college in 1956, then later married Robert Crowe, also an alumnus of the college.

For 13 years Mrs. Crowe taught

Elections resulted in the following officers: moderator-elect, Rev. Keith Hensley; secretary, Nancy Grumbling; assistant secretary, Dordi John; treasurer, Dolores Golby; assistant treasurer, Norman Grumbling, Jr.; and statistician, Curt Hamel. Rev. Robert Hoffman is the new moderator.

Next year's conference was set for July 23-25 at Camp Peniel.



Choir director Mary Crowe receives plaque from Pastor Alvin Shifflett.

elementary music in the Bremen, Ind., school system. She also continued her own education in music at Valparaiso University, from which she received a Master of Education in Music degree in 1973.

In addition to directing the choir, Mrs. Crowe has served the Nappanee congregation as a deaconess for 15 years. And beyond the local level, she served the denomination as vice-president of the National Woman's Missionary Society from 1974 to 1978.

From

The



Grape

Vine

Jay and Donna Hagerich were ordained deacon and deaconess June 1 in the Vinco Brethren Church. Rev. Robert Hoffman was the guest speaker for the ordination service.

Dwight D. Zent was honored June 15 by the Roanoke, Ind., First Brethren Church, when the congregation dedicated new Christian and United States flags in his memory. Mr. Zent, a longtime member of the Roanoke Church, died November 28, 1985.

Neil and Diane Olson were ordained deacon and deaconess during the worship service July 20 at the First Brethren Church at Milford, Ind. Rev. Kerry Scott, associate pastor of the Jefferson Brethren Church,

was the guest speaker for the service.

Attendance was 97 for the annual **Ladies' Night Celebration** July 8 sponsored by the **Laymen's Organization of the Vinco, Pa., Brethren Church**. The men invited their wives or girlfriends and the widows of the church for an evening of entertainment and a meal prepared by the men.

In Memory

Lola E. Leffel, 91, July 29. Member of the First Brethren Church of North Manchester. Services by Archie Nevins, pastor.

William Bozarth, 77, July 23. Member for 29 years of the Brethren Church in New Lebanon. Services by Robert Dillard, pastor.

Mrs. Millicent Allison, 83, July 19. Member and deaconess of the Milledgeville Brethren Church. Services by Brad Hardesty, pastor. Mrs. Allison was the mother of Brethren elder Dr. Richard Allison, a professor at Ashland Theological Seminary.

Helen Merrie Allen, 84, July 16. Member since 1957 of the Newark Brethren Church. Services by Rev. Chester Sidle.

Jean Platt, 76, July 10. Member of the Vinco Brethren Church. Services by Carl Phillips, pastor.

Russell Hildebrand, 79, July 6. Member of the Vinco Brethren Church. Services by Carl Phillips, pastor.

Alice Roadmarker, 84, June 27. Member of the Mulvane Brethren Church. Services by Reilly Smith, pastor.

Terri Lee Straka, 20, June 27. Member of the First Brethren Church of North Manchester. Services by Archie Nevins, pastor, and Woodrow Immel.

Ida D. Goldsberry, 91, June 19. Member of the First Brethren Church of Falls City. Services by James Thomas, pastor.

Lyle Neeley, 68, June 18. Member of the Vinco Brethren Church. Services by Carl Phillips, pastor.

Roland L. Dibble, 74, June 17. Member of the First Brethren Church of Roanoke. Services by August Hacker, pastor, and Rev. James Bockman.

Rena Mae Humke, 93, June 12. Member since 1927 and deaconess of the First Brethren Church of Roanoke. Services by August Hacker, pastor. Mrs. Humke was the oldest member of the Roanoke First Brethren Church at the time of her death. Before transferring her membership to the Roanoke church in 1927, she was a member of the First Brethren Church of North Manchester.

Paul Verne Cummings, 82, June 9. Member for 58 years of the Fort Scott Brethren Church. Services by Jim Koontz, pastor.

Arthur Behrens, June 8. Member of the Milledgeville Brethren Church. Services by Brad Hardesty, pastor.

Harry Hildebrand, 88, June 7. Member of the Vinco Brethren Church. Services by Carl Phillips, pastor.

Mrs. Dorothy Fudge Brubaker, 86, June 6. Member for 71 years and clerk for many years of the First Brethren Church of Gratis. Services by Darrell Crissman, pastor.

Mrs. Edna Wilkin, 93, May 23. Member and deaconess of the First Brethren Church of Lanark. Services by David Cooksey, pastor. At the time of her death, Mrs. Wilkin had been a member of the Lanark Church longer than anyone else in the congregation.

Goldenaires

Harold and Helen Moser, 50th, August 12. Members of the First Brethren Church of Waterloo.

Harry and Elsie Meyers, 50th, July 6. Mr. Meyers a member of the Berlin Brethren Church.

Rouland and Winifred Detter, 50th, June 30. Members of the First Brethren Church of Pleasant Hill.

Elmer and Anna Pfeiffer, 60th, June 22. Members of the Fremont Brethren Church.

Weddings

Penny Pate to Dwayne Williams, August 9, in Kokomo, Ind. Groom a member of the Burlington First Brethren Church.

Louisa Crum to John Hunt, August 2, at the First Brethren Church of Burlington; Ronald L. Waters, pastor, officiating. Bride a member of the Burlington First Brethren Church.

Janean Mishler to Kevin Watson, August 2, at the First Brethren Church of North Manchester; Archie Nevins, pastor, officiating. Bride a member of the North Manchester First Brethren Church.

Barbara Ryder to Vincent Aquino, July 12, at the First Brethren Church of Pleasant Hill; Rev. Bill Kallen, uncle of the bride, officiating. Bride a member of the Pleasant Hill First Brethren Church.

Ginger Elaine Button to Michael Ray Hueston, June 21, at the Fort Scott Brethren Church; Jim Koontz, pastor, officiating. Bride a member of the Fort Scott Brethren Church.

Sheila Staub to Ronald Renz, June 21, at the First Brethren Church of North Liberty; Don Snell, pastor, officiating. Groom a member of the North Liberty First Brethren Church.

Teresa Dodson to Michael Lewis, May 31, at the Sarver Brethren Church; Gerald Barr, pastor, officiating. Bride a member of the Sarver Brethren Church.

Membership Growth

Gratis: 2 by transfer

Teegarden: 1 by transfer

Wayne Heights: 3 by baptism

Flora: 5 by baptism, 4 by transfer

Vinco: 8 by baptism, 2 by transfer

Valley: 3 by baptism, 2 by transfer

Sarasota: 11 by baptism, 1 by transfer

Milledgeville: 4 by baptism, 2 by transfer

Louisville Bible: 4 by baptism, 4 by trans.

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Little Crusader

Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14).

BACK TO SCHOOL

Parents and teachers give good advice to children because they love them and want to help them. The Bible also gives good advice. Look up the following Scripture verses, then match the advice in the right-hand column with the proper verse and put the correct letter on the line next to it. The advice in these verses will help you as you go to school this fall.

- | | |
|--------------------------|-------------------------------|
| 1. Psalm 37:8 _____ | A. Be content. |
| 2. Revelation 2:10 _____ | B. Be devoted to one another. |
| 3. Hebrews 13:5 _____ | C. Trust in the Lord. |
| 4. Matthew 18:3 _____ | D. Don't be angry. |
| 5. Mark 1:15 _____ | E. Walk in the light. |
| 6. I John 1:7 _____ | F. Don't be afraid. |
| 7. Ephesians 4:32 _____ | G. Obey your parents. |
| 8. Romans 12:10 _____ | H. Be kind. |
| 9. Ephesians 6:1 _____ | I. Be converted. |
| 10. Proverbs 3:5 _____ | J. Repent. |

Something For Your Teacher

Follow the clues to draw a picture. Each clue has a number and a letter. Find the line with the number and the line with the letter, then put a dot where the two lines come together. Connect the dots in the order given. Then color the picture to make something special for your teacher.

- | | | |
|---------|---------|----------|
| 1. 6,A | 11. 4,I | 21. 10,G |
| 2. 5,A | 12. 5,I | 22. 10,F |
| 3. 4,A | 13. 6,I | 23. 10,E |
| 4. 3,B | 14. 5,J | 24. 10,D |
| 5. 2,C | 15. 6,K | 25. 10,C |
| 6. 2,D | 16. 7,K | 26. 9,B |
| 7. 2,E | 17. 6,I | 27. 8,A |
| 8. 2,F | 18. 7,I | 28. 7,A |
| 9. 2,G | 19. 8,I | 29. 6,A |
| 10. 3,H | 20. 9,H | |

K											
J											
I											
H											
G											
F											
E											
D											
C											
B											
A											
	1	2	3	4	5	6	7	8	9	10	11

Use a mirror to help you read the verse at the right. Copy it correctly on the line below. Say it every day before you go to school.

Psalm 143:10
me to do your will.
You are my God; teach



Today's lesson:

1. THE BRETHREN EVANGELIST is an important part of The Brethren Church.
 - a. It maintains our family ties.
 - b. It enables us to grow together spiritually.
 - c. It helps us work together.
2. THE BRETHREN EVANGELIST needs your support.
 - a. A generous Publication Offering.
 - b. An increase in the number of subscriptions.
 - c. Additional pledges to the Endowment Fund.*

Assignment:

- Give generously to the Publication Offering.
- Provide gift subscriptions for others.
- Support a 100% subscription list in your church.
- Be a contributor to the Endowment Fund.*

To complete this assignment
(or for more help with this lesson)
write to:

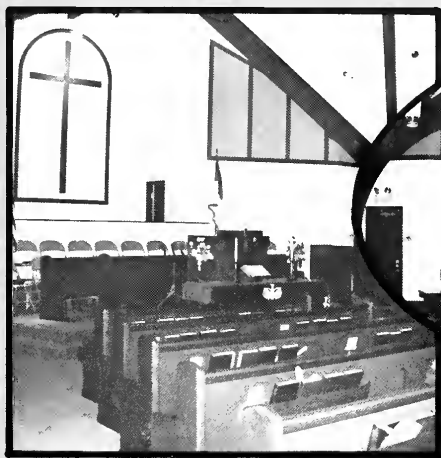
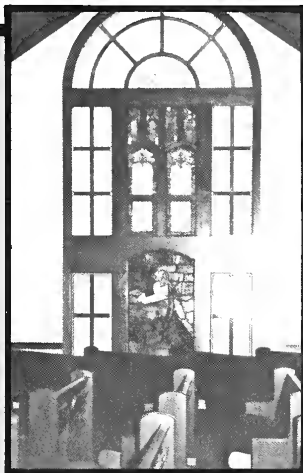
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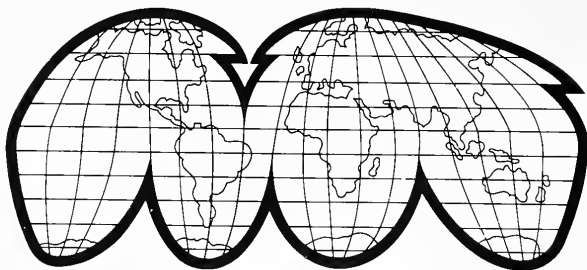
OCTOBER 1986



See page 15

**New Worship Facility of the
First Brethren Church of South Bend**

Developing a Global Vision



by
**John
Maust**

Why Does God Allow Violence?

I OFTEN THINK of the girl who told me that none of her college friends believed in God anymore. Asked why, her face turned dark. "If God exists, then why is He permitting such terrible things to happen?" she said.

She meant the terrorist killings and violence racking Peru. But "terrible things" are happening worldwide, from Northern Ireland to South Africa, from Colombia to Iran.

Thousands of people worldwide must be asking my friend's question. And we Christians, who are developing a global vision, must be prepared to answer that question.

False assumptions

To do so, let's first look at false assumptions about violence and suffering. Out of the most common of these is that God doesn't care.

Scripture, however, reveals the opposite. Rarely do we think of God in terms of hate, but that's exactly how He feels about violence. "The LORD examines the righteous, but the wicked and those who love violence, his soul hates," says David in Psalm 11:5.* The prophet Malachi quotes God Himself saying, "I hate a man's covering himself with violence . . ." (2:16).

In fact, God so despises violence that He once destroyed mankind because of it. "I am going to put an end to all people, for the earth is filled with violence because of them," God told Noah.

That leads us to a second mis-

conception. This one *blames* God for the violence. He allows it, so it must be His fault.

But the Bible says, "God cannot be tempted by evil, nor does he tempt anyone; . . ." (Jas. 1:13). In the same book, James traces the roots of violence to man's sin — his lust, pride, and ambition. Fights and quarrels result when men "want something but don't get it. You kill and covet, but you cannot have what you want" (4:2-3).

The real tempter

Indeed, the real tempter is Satan. Christ called Satan by his name,* a murderer from the beginning.* Have you ever considered how truly evil Satan is, and that he must *want* terrorist slaughters, genocide, rape, and exploitation?

This brings up a final misconception: That God is weak and can't stop the satanic violence. Again, we know from Scripture that God always has control of the situation. He *created* Satan. Violence occurs, not by accident, but because our loving God deliberately gave man free will.

Now this is the interesting part — a mystery almost. Even though God hates violence, He somehow "uses" it to fulfill His purposes.

The supreme example of this is Christ's death on the cross. Violence claimed Christ's life, but He permitted it for our salvation. Christ "made a public spectacle" of Satan's forces, "triumphing over them by the cross" (Col. 2:15).

In addition, God sometimes permits violence in order to correct His

children and get us back on the straight path (see Dan. 9:13 and Isa. 9:13). He may also use it to strengthen His church, as He did the church in Thessalonica, for instance.

God has even used violence for missionary purposes. Think of the first century church, when violent persecution forced believers to scatter. They "preached the word wherever they went" (Acts 8:4).

Victory out of violence

God has even brought victory from the most despicable violence of recent times: Pol Pot's genocide in Cambodia and the Soviet Union's invasion of Afghanistan, for instance.

Neither country had much of an evangelical church before the violence set in. (Cambodia had roughly 7,000 evangelicals.) Then hundreds of thousands fled to refugee camps in Thailand and Pakistan respectively. There, missionaries report incredible new openness to the gospel, with more conversions than were ever reported in those nations during peacetime.

Having recognized that, we Christians must be careful not to fatalistically accept violence. Some say, "Doesn't Scripture foretell wars and rumors of wars and doesn't it say that bad men will only get worse?" Then on that basis they ignore the human suffering all around them.

In Peru, one denomination refused to protest killings of and human rights violations against its own members, since to them that would be akin to questioning God and challenging His will.

I see that view as escapism. It ignores Christ's command to love our neighbor, and it forgets that God hates evil and expects the same of us. "Let those who love the Lord hate evil . . ." Psalm 97:10 tell us. And Christ says, "Blessed are the peacemakers, for they will be called sons of God" (Matt. 5:9).

After reading another day's worth of gory headlines, I sometimes wonder if God doesn't repent His promise to Noah not to flood us out again.

But then, God is patient, not wanting any to perish — not the terrorists, nor repressive soldiers, nor the family next door. And Christ won't return until all nations have heard. I guess that's where we come in. [†]

*Quotations from the Bible are from the New International Version.

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Cover:

The new worship facility of the First Brethren Church of South Bend was dedicated on Sunday afternoon, August 17. Photographs by Ken Tyson. Cover design by J. Howard Mack.

New Children's Page Contributor. We welcome to the EVANGELIST this month a new contributor — Mrs. Alberta Holsinger — who will be doing the "Little Crusader Page" each issue. Mrs. Holsinger lives in Ashland and is a member of the Park Street Brethren Church. She is a retired elementary school teacher who continues to tutor students in her home. In addition to her public school teaching, Mrs. Holsinger has three grown children and two grandchildren, so she has had much experience living and working with children.

Answers to Little Crusader Page: Matching Meanings — 1. c; 2. a; 3. b; 4. f; 5. d; 6. g; 7. e. The Twenty-Third Psalm — "God loves and cares for me."



A scene from the Avco Embassy Pictures film Born Again, based on events in the life of Chuck Colson, starring Dean Jones (center). The scene depicts a Bible study in prison, a place where Christian workers have discovered a real "Hunger for Truth."

A Hunger for Truth

By Robert Westfall

FAMINE! This is a word that has been on everyone's mind during the last several years, as we have become increasingly aware of famine around the world, and particularly in Ethiopia. Famines exist due to a lack of food or to an inability to get food to the hungry.

In Acts 13:13-52 we encounter a famine. This famine, however, was not for food, but for truth. This same hunger exists today, and it is just as real and even more widespread than physical hunger. Our spiritual famine today is not due to a lack of truth, but is caused by the truth not getting to those who are spiritually starved.

In the passage we are considering,

Rev. Westfall is pastor of the First Brethren Church of Pleasant Hill, Ohio.

Paul and Barnabas traveled to Pisidian Antioch and preached the gospel. The people responded with receptive hearts, just as a hungry beggar receives a morsel of food.

The Book of Acts is commonly outlined according to Acts 1:8: "But you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."* Acts 1:1—8:3 records the proclamation of the gospel in Jerusalem; Acts 8:4—12:25 tells how the Good News was spread throughout Judea and Samaria; and Acts 13:1—28:31 reports how God's word was preached to the remotest part of the then known world.

* Scripture quotations are from the *New American Standard Bible*.

Acts chapters 13 and 14 record the first missionary journey of Paul and Barnabas. This marks the beginning of worldwide outreach by the church. Prior to this missionary journey, the gospel was spread by the spontaneous method: that is, all Christians witnessed by actions and words right where they lived. While spontaneous evangelism continued, God in His sovereignty began to use a second method, planned strategy: that is, chosen Christians were sent out to specific areas of the world to make disciples. The church today, as always, needs both methods. Either one without the other makes us hypocrites.

The passage we will examine is Acts 13:13-52. We will deal with three items: (1) an overview of the mission of Paul and Barnabas at

Pisidian Antioch; (2) a look at their method of evangelism; and (3) an observation of Paul's message.

Their Mission

Acts 13:13-52 can be divided into two parts: Paul's sermon (vv. 13-41) and the people's reaction (vv. 42-52).

Paul's Sermon (13:13-41.) From Cyprus, Paul, Barnabas, and John Mark sailed to Perga, where John Mark left the group and returned to Jerusalem. We do not know why he left. But we do know that he was committed to worldwide evangelism. We should realize that not every Christian who is committed to missions will support our vision or pursue our task.

From Perga, Paul and Barnabas traveled north to Pisidian Antioch. On the Sabbath day they went to the synagogue. When they were invited to speak to the people, Paul stood up and preached the gospel. This is one of four sermons by Paul recorded in the Book of Acts.

The People's Reaction (13:42-52). As Paul and Barnabas left the synagogue, the worshipers asked them to come back the following Saturday and repeat their Good News. In addition, many people followed the two missionaries. Paul and Barnabas urged these followers to continue in the grace of God. On the next Sabbath day, Paul and Barnabas returned to the synagogue and nearly the whole city turned out to hear the words that could feed their starving hearts.

"This famine was not for food, but for truth. This same hunger exists today, and it is just as real and even more widespread than physical hunger."

But not everyone was pleased with the public acclaim given Paul and Barnabas. The Jewish leaders observed their popularity and were jealous. They verbally attacked the missionaries by contradicting them and by blaspheming. Paul and Barnabas confidently told the Jewish leaders, "Since you reject the gospel, we will turn to the Gentiles." As a result of their ministry to the Gentiles, the gospel was spread throughout the region.

Angered even more by this, the Jewish leaders rallied the support of the leaders of the city. The result was persecution of Paul and Barnabas and their removal from the city. Even though the majority of the people were on the missionaries' side, the government leaders had the power to stop their activity. Today we should pray for government leaders that they will allow freedom for missionary activity.

The passage concludes with these words, "And the disciples were continually filled with joy and with the Holy Spirit." Whenever the gospel is preached and people receive Christ as Savior, there is joy. You cannot have one without the other. This joy is one of the themes of the Book of Acts (cf. 5:41; 8:8; 11:23; 12:14; 13:48; 15:3; 16:34).

Their Method

The way Paul and Barnabas ministered in Pisidian Antioch can teach us many things about how we should witness. Here are four of them:

1. We are to use every available opportunity to present the gospel. Every time Paul went to a city where there was a synagogue, he started his evangelistic activity there. Why? For several reasons, but the one that applies to us is that it was the custom of the synagogue officials to give visiting rabbis an opportunity to speak. Paul knew that he could present the gospel there just by showing up. He did not have to advertise, nor did he have to rent a facility to meet in. He used what was already available. Paul wrote, "Conduct yourselves with wisdom toward outsiders, making the most of the opportunity" (Col. 4:5).

2. We are to be prepared to share the gospel. This has already been well-emphasized in an earlier article in this series. When Paul was asked to speak, he did not hesitate to stand and proclaim the Good News.

3. We should wait for proper opportunities to share the gospel. Paul and Barnabas could have stormed into the synagogue screaming, "Turn or burn!" But they didn't. They waited until they were invited to speak, accepting the courtesy of the officials. How many times have you heard of a Christian doing poorly at his job because he did his

talking about Jesus *during company time*? How many times do we try to cram the gospel down some poor sinner's throat before we even get to know the person?

4. We are to seek out receptive hearts for the gospel. When the Jewish leaders rejected Paul and his message, he turned to those who wanted to hear. Many times we waste precious time arguing religion with a person who has a hardened heart. Pray that God will make us sensitive to those who are receptive and will lead us to those who want to hear.

Paul's Message

Paul's message in Acts 13:16-41 can be divided into three sections: (1) the anticipation of and preparation for the coming of the Messiah (vv. 16-25); (2) the rejection, crucifixion, and resurrection of the Lord Jesus Christ (vv. 26-37); and (3) the application and appeal (vv. 38-41).

Here are two applications from Paul's message for us:

1. Our audience determines our approach with the message. Paul's message was addressed mainly to devout Jews who knew the Old Testament well. Therefore, he began where they were in their biblical knowledge and presented the gospel. This explains why he gives a brief history of Israel and quotes several times from the Old Testament. In Acts 17:22-31 where Paul addresses Gentiles in Athens, he uses a totally different approach. He doesn't give a history of Israel nor does he quote one Old Testament passage. He started where they were and brought them to the gospel.

2. Christ is to be the central focus of our message. Paul gave a brief history of Israel not because he wanted the Jews to know how smart he was. He did so to demonstrate how everything in the past led up to the coming of the Messiah. Paul declared, "And we proclaim Him, admonishing every man and teaching every man with all wisdom, that we may present every man complete in Christ" (Col. 1:28).

The people at Pisidian Antioch, like most people today, were hungry to hear the truth. May we who are well-fed feed those who are starving. [1]

THE WOMAN'S MISSIONARY SOCIETY:

Looking To Its Centennial Celebration

By Julia Flora

THE National Woman's Missionary Society will be one hundred years old at next General Conference.

In 1887, four years after our Brethren Church was organized, General Conference passed a resolution to encourage the women in their activities. These are the exact words: "that the sisters of the Brethren Church should have a voice and encouragement in every good work in our beloved brotherhood." So the women formed a group and named it the Sisters' Society of Christian Endeavor (S.S.C.E.). In the beginning the goals of this society were to raise money for sending an evangelist among the churches and to give financial aid to the theological chair (or department) of Ashland College.

First president

The first president of the new organization was Rev. Mary Sterling of Masontown, Pennsylvania. She served as president for five years and led the S.S.C.E. to growth; 15 societies were organized the first year.

In 1894 Laura Grossnickle became president and the first elected national organizer. She started 39 new groups in six months. She traveled extensively, organizing and supervising new societies, as well as writing articles and reports for THE BRETHREN EVANGELIST.

In 1897, ten years after the women organized, the Conference

Mrs. Flora, a member of the Ashland Park Street Brethren Church and part-time library assistant at Ashland Theological Seminary, is serving as Historian for the National W.M.S.

minutes read as follows: "One of the most interesting sessions of the 1897 conference was the sisters' session.



The report of the sisters' work is most encouraging. They have supported the Theological Chair in the College for two years and besides, have a handsome sum of money in hand for Missions, Orphans' Home, and several other purposes. Laura Grossnickle, president, solicited names [and] with her own hand, inscribed them on a quilt. These at the small sum of 10 cents each, netted about \$275.00."

At this time (1897), the S.S.C.E.

had 88 local societies and a membership of two thousand. The organization was said to be "a power for good in both the local churches and the brotherhood at large. It developed talent and uncovered hidden resources."

Vianna Detwiler

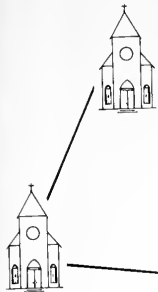
An outstanding early home missionary who became president in 1899 was Vianna Detwiler. At one time she went to Washington, D.C., to assist in the mission work there without a dollar of salary. Next she served in a Chicago mission, and after that she started a new congregation at Spokane, Washington. One of her evangelistic campaigns resulted in over 50 converts.

"The organization was said to be 'a power for good in both the local churches and the brotherhood at large. It developed talent and uncovered hidden resources.'"

Recently, in research work, I came across an article by Vianna Detwiler in THE BRETHREN EVANGELIST of January 3, 1901. At the beginning of a new century she looked at the past and future of the women's work. She wrote:

We can only judge the future by past achievements, which are always prophetic of future possibilities — the history of what woman has accomplished enables

(continued on page 9)



TRIADS OF LOVE

By Warren K. Garner



AT the 1986 General Conference, the delegate body supported my recommendation to establish Triads of Love of Congregations of The Brethren Church. I based this recommendation on the premise that through such triads, Brethren churches would increase their awareness of the activities of neighboring Brethren congregations and become better acquainted with the members of those congregations.

The only time many of us see each other is during General Conference. But these contacts prompt conversations that center on the actions of Conference and not on the more personal activities of individual congregations. I hope that through these

Dr. Garner is Moderator of General Conference.

triads a nurturing of congregations can take place.

The triads would consist of three, or in some cases another number, of congregations within reasonable distance of one another. Congregations A, B, and C would form the triad of love. Congregation A would interact with B, B with C, and C with A. Or there might be a joint meeting of all three.

The nature of these interactions would be limited only by the imagination of the persons involved in the planning. They could include pulpit exchanges, trading special music, establishing prayer partners, joint youth activities, or any of a number of other activities.

These interactions need not be frequent — once a quarter might be a reasonable schedule.

There has been a real need to increase our awareness of one another within our denomination. On the other hand, these interactions need not be limited to Brethren.

In order for churches to carry out this recommendation, copies of a list of Triads of Love of Congregations were distributed at General Conference. That list is being reprinted here to make it available to all.

I made no attempt to state specifically how each congregation should carry out this recommendation. That is left to the creativity and initiative of the congregations.

When two or more congregations within a triad have completed an activity, I hope that a report of this activity will be submitted to the editor so that it can be included in an issue of THE BRETHREN EVANGELIST.

Triads of Congregations

Florida District

Group 1

Bradenton
Town and Country
St. Petersburg

Group 2

Sarasota
Bloomington
Kissimmee

Southeastern District

Group 1

Drushal Memorial
Haddix
Rowdy

Group 2

Gatewood
Kimsey Run
Oak Hill

Group 3

Bethlehem
Hagerstown
Liberty

Group 4

St. James
Wayne Heights
Covenant Community

Group 5

Mt. Olive
Waterbrook
Washington

Group 6

St. Luke
Linwood
Mathias

Group 7

Maurertown
Cumberland
Icard

Pennsylvania District

Group 1

Mt. Olivet
Calvary
Sergeantsville
Fairless Hills-Levittown

Group 2

Cameron
White Dale
Highland
Mt. Pleasant

Group 3

Pleasant View
Brush Valley
Pittsburgh
Masontown

Group 4

Berlin
Johnstown II
Meyersdale

Group 5

Johnstown III
Quiet Dell
Raystown

Group 6

Sarver
Valley
Vinc

(continued on next page)

<p>Ohio District</p> <p>Group 1 Hillcrest Gretna West Alexandria</p> <p>Group 2 New Lebanon Pleasant Hill Gratis</p> <p>Group 3 Columbus Smoky Row Newark</p> <p>Group 4 Park Street Garber Walcrest Brethren Fellowship of the Savior</p> <p>Group 5 North Georgetown Brethren Bible Louisville</p> <p>Group 6 Smithville Medina Trinity</p>	<p>Group 7 Williamstown Fremont Bryan</p> <p>Indiana District</p> <p>Group 1 North Manchester Meadow Crest Roanoke</p> <p>Group 2 Brighton Chapel Matteson Jefferson Winding Waters</p> <p>Group 3 Burlington Flora Kokomo</p> <p>Group 4 Peru Center Chapel Mexico</p> <p>Group 5 Denver Loree Corinth</p>	<p>Group 6 Wabash College Corner Marion</p> <p>Group 7 Oakville Carmel Muncie</p> <p>Group 8 Ardmore County Line North Liberty</p> <p>Group 9 Huntington Roann Tiosa</p> <p>Group 10 Teegarden Nappanee Milford</p> <p>Group 11 Dutchtown New Paris Goshen</p> <p>Group 12 Elkhart Mishawaka South Bend</p>	<p>Central District</p> <p>Group 1 Cerro Gordo Lanark</p> <p>Group 2 Waterloo Milledgeville</p> <p>Midwest District</p> <p>Group 1 Cheyenne Falls City</p> <p>Group 2 Derby Mulvane Ft. Scott</p> <p>Southwest District</p> <p>Northwest Chapel Tucson Sunrise Community</p> <p>California</p> <p>Lathrop Northgate Stockton Centro Christiano Para La Familia</p>
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W.M.S. Centennial

(continued from page 6)
one to forecast what she will do.

... if the good done by the S.S.C.E. since its organization could be measured it would help us to see the great possibilities now stretching out before us. . . . Let us as members of the society, be awake to the God given opportunities of the twentieth century and fulfill the purpose of our organization! . . .

In the language of the S.S.C.E. constitution, the primary object is to promote spiritual growth and Christian education. . . . The educational idea, we shall carry out by continuing in our help to support the Theological chair, and this means fitting young men and women for the higher duties of life. We shall do special work in this century to foster higher education among girls.

May I yet ask for space to speak of the church work our sisters will do in the new century. . . . She will be in her place at all church services and in leading meetings. . . . She will work for souls as zealously as her pastor and this zeal will be felt in every mission field — home and foreign.

From 1905 to 1911 Etta Warvel Bowman was president. In addition to traveling among the churches and raising money, she made an important contribution by starting a Bible study program. During this time the Sisterhood of Mary and Martha, the girls' movement, came into being. In 1911 Mary Maud Billman was called by the national women to serve as general secretary and organizer for the girls.

**As we stand on
the shoulders
of these early
women, our vision
can be enlarged.**

In 1912 the *Woman's Outlook* was begun. The first editor was Miss Billman. Also in 1912 the Conference recruited Maude Cripe (later Mrs. Leonard Webb) for missionary service in South America. In 1914 Mary Maud Billman was elected to represent the women on the National

Foreign Mission Board, "in order that we might have a more intelligent part in that work." It was at the 1912 General Conference that a Mission Study Circle was recommended for every church, which included home missions and foreign missions.

Change in name

With the exception of two years (1924-1926), when Mrs. William Beachler was in top office, the presidency from 1918 to 1952 was held by Mrs. U. J. Shively. During this time the name of the group was changed to Woman's Missionary Society of the Brethren Church. The Memorial Chapel at Ashland College stands as a monument to the zeal and untiring devotion of the W.M.S. under Mrs. Shively's leadership.

It has been said that when we stand on the shoulders of those who precede us, we can see farther. So, as we stand on the shoulders of these early women, our vision can be enlarged. Let us all encourage one another and work together in Christian love as we plan for our centennial celebration in 1987. [†]

Readers' Forum

A column in which readers can share their thoughts and views with the Brethren.

"66 in '86" at Wayne Heights

Along with their Brethren throughout the denomination, the folks at the Wayne Heights Brethren Church have been actively engaged in the effort to read the Bible through during 1986. At the beginning of the year, 32 people signed up to register their intention of seeking to read through the Bible this year. This number represents over 50 percent of our adult membership! Included among the readers are men and women ranging in age from 20 to 85.

At the end of each three-month period, we have made a check to see how our readers have been progressing. Each of these checks has shown that practically every one of those who started the program has been keeping pace with the suggested reading schedule of the National Association of Evangelicals.

Realizing that in reading God's word through, questions might arise in the readers' minds, we have been

endeavoring to answer such questions. The Brethren have been encouraged to write down any questions they might have as a result of their reading and to either give the questions to the pastor or put them in a box prepared for this purpose in the narthex of the church. From time to time, then, the pastor seeks to answer these questions either through sermons or through the pages of our monthly newsletter, "The Wayne Heights Highlights."

As we enter the second half of the

year,* we anticipate a continuing interest in this reading of God's word, being mindful of the many times in history — both as recorded in the Scriptures and as recorded in the annals of human histories — when the course of human life has been changed as a result of a serious reading and studying of that word.

REV. HENRY BATES, Pastor
Wayne Heights Brethren Church
Waynesboro, Pa.

**This letter was written in July.*

With Their Running Shoes On

Never have I witnessed such a display of love and affection as when I saw all those running shoes invade the sanctuary for the Sunday morning worship service! Surely the presence of the Lord is within the Valley Brethren Church.

The summer had been slow, and it seemed as though progress had been grinding to a near halt. With vacations, family

reunions, and picnics, the summer slump seemed to last for an eternity. I was anxious to fan into flame the fire that lay dormant during the vacation season.

I knew that with the approach of fall, church activities would once again become a priority of interest and participation. But little did I know the extent to which God Himself had been working in the hearts of this congregation.

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Christianity is . . .



Getting the WORD out

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10/86

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Cherishing Sisterhood

I just want to witness to all who read THE BRETHREN EVANGELIST what a wonderful influence the Sisterhood of Mary and Martha has been to me. Fifty years have flown by, and I am still remembering and cherishing the years I was a member of the S.M.M. in my home church. It has been one of the guiding lights in my life.

Through it I was led to read a book written by one of the Brethren pioneer missionaries serving in French Equatorial Africa. That book helped to steer me into what I longed for my career to be. Through circumstances beyond my control, the way was never opened for me to carry that career through, but the longing is still there.

The guiding influence of the S.M.M. led me to college, and later to Riverside Christian Training School, where, at my suggestion, the first S.M.M. was started in that school. In later years, I understand that Miss Drushal continued it.

I have traveled near and far and have been in many churches through the years, but never have I found in any of those churches anything comparable to our S.M.M.

LAVONNE (STRINE) HUTCHESON
Kingsley, Iowa

(Former member of the original Elkhart, Ind., Brethren Church).



"Partnership

By Richard A. Van Auken

FOR CENTURIES we have looked to colleges and universities as the only source of post-high school education. Those days are gone. Competition is a word we think about each day. Three of the largest corporations in America — IBM, GE, and AMERITECH — now offer bachelor's degrees. In addition, more than two million students are enrolled in profit-making institutions of higher education, and enrollments are growing rapidly. Our private liberal arts colleges must respond to a buyers market.

There is a basic philosophical difference between the goals of educational institutions and the training goals of employers. The formal educational system (that of the educational institutions) teaches two things: adaptability (how to learn, how to think critically) and conformity (how to adapt oneself to the requirements of society).

Stressing the importance of independent higher education in society today, we must first teach "how to learn" in order that our future leaders may later cope with change. Our colleges and universities must also become inviting and useful to their students, allowing for growth of intellect — a preparation for entry into society.

Ashland College, with its "AC'cent on the Individual" theme coupled with its "Partnership in Excellence" campaign, moves ahead of the sister colleges in Ohio and neighboring states. Applications have plateaued and are increasing, allowing for a continued balanced budget. The administration is providing for a future of the highest educational opportunity for the College's growing enrollment.

To maintain its posture, Ashland College must successfully kick off and complete its current campaign, "Partnership in Excellence." To strengthen its leadership role among independent higher education institutions, faculty positions must be endowed, scholarships and student financial aid must be endowed, and operating costs, in part, must be endowed. These are the primary goals of the "Partnership in Excellence" campaign.

My fellow trustees and I are committed to supporting the campaign. The continued freedom and future educational opportunities of Ashland College are dependent on its success. [†]



Richard A. Van Auken, vice-president of URS Dalton, and chairman of the Ashland College Board of Trustees.

The Campaign for Ashland College

Increased Endowment

• Faculty Endowment	\$3,000,000
Deans' chairs and faculty chairs	
• Scholarship Endowment	1,000,000
• Seminary Endowment	1,000,000
Faculty chairs and theological scholarships	
• Campus Endowment	1,000,000
• Student Revolving Loan Fund	750,000
Endowment	
• Dr. and Mrs. Hugo H. Young	250,000
Theatre for the Performing Arts	
Endowment	
Facilities, faculty, public programs and curriculum	

Unrestricted Giving

• Operations, 1985-1990	4,000,000
• Ongoing Student Financial Aid, 1985-1990	2,000,000

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Excellence"



Dr. Joseph R. Shultz, the president of Ashland College.

Campus Improvements 1,000,000

- Renovation to provide Corporate Education facilities
- Energy management control systems
- Installation of energy-efficient windows, doors, heating systems and controls in Founders Hall
- Renovation of Dr. and Mrs. Hugo H. Young Theatre for the Performing Arts
- Seminary Library Expansion
- General campus beautification

Summary of Campaign Goals:

Increased Endowment	\$ 7,000,000
Unrestricted Giving 1985-1990	6,000,000
Campus Improvements	1,000,000
Total	\$14,000,000

By Joseph R. Shultz

E DUCATION is big business! According to the Department of Education's Center for Statistics, enrollment in public and private schools from kindergarten through graduate school will rise to 58 million. The total school bill will climb to approximately \$278 billion. Private colleges and universities are expected to enroll 12,164,000 students, a drop of 73,000 from last year, or less than one percent. Private colleges and universities will spend approximately \$60 billion for education in 1986/87.

One in four Americans is involved in education in one way or another. Education is the second most consuming business in America. In addition to formal education (kindergarten through graduate school), business and industry spend an additional \$60 billion annually educating approximately 11 million employees. IBM spent an average of nearly \$2,300 per employee to educate its work force in 1984. That's more than Alabama or Mississippi or Utah spent on its students!

Our Brethren heritage insists on education. Education is necessary for Christian discipline, as well as for doctrine and faith. Christianity is a religion of truth, of revelation, of apostles, elders and teachers whose primary responsibility is to teach the Gospel of Jesus Christ. Christ said, "I will send you the Holy Spirit and He will 'teach' you all things." Christ was called "Rabbi" (teacher) hundreds of times rather than priest, minister, or certainly not "reverend."

Ashland College is in the heritage of the church. Therefore, financial resources are an absolute essential to the "business" of education. This year's college budget is approximately \$22 million. The college is giving \$2.8 million of its own resources for scholarships. Many of these scholarships are given to Brethren students.

The college has one of the most beautiful campuses, with modern buildings. Now it is the task of our generation to provide the financial base for this campus and the program of education of the hearts and the minds of this and future generations.

The mind, in its capacity to learn and to know, is the creative gift of God. This capacity must be educated to learn and to know and to minister the will of God in each generation. Education is essential for the freedom of our democracy, which, in turn, is necessary for the freedom of the church to preach and teach the gospel.

Ashland College is, therefore, rightly seeking financial resources to underwrite its present and future programs. We are asking each member of The Brethren Church to become a partner in "Partnership in Excellence." [†]



Joyce Lamb: Finding Success at AC

By Steve Hannan

WHEN it came time for Joyce Lamb to decide where she would attend college, the decision was probably easier for her than it is for many college-bound students.

Because Ashland College is the only college of The Brethren Church, AC had a definite advantage over other schools. For Joyce, the daughter of Mr. and Mrs. William Lamb of Paris, Ohio, and a member of the Trinity Brethren Church in Canton, Ashland College was the one.

Now a senior at AC majoring in finance and management, and president of the Student Senate, Joyce has no regrets about her decision to come to AC.

I've been happy during my four years here at AC. There were a lot of opportunities for me personally to grow both spiritually and academically," she says. "There

Mr. Hannan is Director of Public Information for Ashland College.

Joyce greets Thomas Stoffer, vice-chairman of the Ashland College Board of Trustees. Mr. Stoffer, like Joyce, is a member of Trinity Brethren Church, and played a role in Joyce's decision to attend Ashland College.



have been trying moments, but through a sense of direction and purpose I've turned those into positive realizations of what I can do with my life."

She feels so strongly about what AC has meant to her that she would recommend that prospective students, particularly Brethren

students, take a good look at AC before deciding which college to attend. "I would certainly encourage prospective students to consider Ashland College if it fits their needs and academic goals," she said. "It's a good liberal arts school."

While the fact that Ashland College is the Brethren denomination's only school was a major factor in her choosing to attend AC, she points out that there were several other factors in her decision, including the number of scholarships she was offered by AC.

"Ashland has an excellent financial aid program," she said. The scholarships Joyce has received include the Brethren Scholarship, the Presidential Scholarship, Music Scholarship, and Merit Award. She also was an AC Scholar Test winner.

"I knew a few of the students here, some of the staff members and administrators, and a lot of alumni before I came," she said.

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Joyce (third from right) makes a point during an Ashland College Student Senate meeting. Joyce serves as president of the senate.



The Vision of Campus Ministry

By Jim Menninger

THE VISION of Campus Ministry at Ashland College is to build a fellowship that engages the college with the gospel of Jesus Christ. It is free, it is effective, it is exciting, and I believe with my whole heart that it works.

Furthermore, it is the goal of Campus Ministry in conjunction with Inter-Varsity Christian Fellowship, in keeping with the life of Christ and His Great Commission, to embody these biblical values:

1. We believe that every person touched by Campus Ministry ought to have an opportunity to person-

ally respond to Jesus Christ as Lord and Savior and to accept His invitation to follow into a life of Christian discipleship.

2. We are committed to the task of teaching and modeling the spiritual disciplines (personal Bible study, prayer, dependence upon the Holy Spirit, worship), so that all can grow into a life of Christian obedience and Christ-like maturity.

3. We acknowledge that Campus Ministry is a servant arm to the church and that those disciplined in our ministry should seek to be worshiping and participating members of the church.

4. We wish to demonstrate by our example and our instruction the command of Jesus Christ that Christians love one another and that healthy human relationships are a mark of true discipleship.

5. We are aware of the reality of evil in the world and how it tragically affects many systems in the global community. We also are aware of our responsibility to stand against evil through personal integrity, compassion, and confrontation.

6. We pledge to discover the many ways in which Jesus Christ can make His presence felt through us in our vocations as students, faculty, and the work to which God calls.

7. We affirm that God has called all Christians to the task of world evangelization and that all of us must know how to hear that call so that everyone of us is involved in the world mission of the church.

The Campus Ministry staff has developed strategies to implement
(continued on top of next page)

Mr. Menninger is Director of Religious Life at Ashland College.



This group photo illustrates the large number of students involved in Hope Fellowship.

Campus Ministry

(continued from previous page)

these goals for the 1986 fall semester. These include:

1. **Hope Fellowship** meetings every week at 8 p.m. in the chapel Salt Cellar, instructing students in Christian worship, biblical knowledge, and fellowship.

2. **The Fellowship of Christian Athletes** meets weekly to discuss the Christian life from an athlete's viewpoint.

3. **Freshman visitation** exposes new students to the Christian opportunities available on campus.

4. **The Hope Fellowship retreat** will introduce the theme of

Jesus Christ and how He can affect our lives.

5. **Wayne Watson**, a noted contemporary Christian artist, will appear in concert on November 1 in Hugo Young Theatre.

6. **Ten small-group Bible studies** are meeting in various places on campus to encourage student leadership development and outreach.

7. **The Hope Fellowship Leaders' Retreat and Bill Gothard's Institute in Basic Youth Conflicts** will teach students biblical principles and how they can be implemented in their lives.

8. **The Parents' Weekend**

Chapel, Thanksgiving Service, Christmas Tree Lighting and Lessons and Carol Service will encourage Christian worship.

9. **Co-ed volleyball on the Chapel Green, a square dance, Halloween Party, the Good Split Hope, the Fifth Annual Turkey Bowl, and many other activities** are planned for fellowship and to raise awareness of Christian life on the Ashland College campus.

It is our hope and prayer that many more students will be won to Jesus Christ and be disciplined in the faith so that they might become effective, working members of the Christian community. [†]

Joyce Lamb

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"This tie-in with the students and people associated with the school helped me a lot in easing into college life."

Joyce says that having Park Street Brethren Church near the campus has been very helpful to her. "It's important to have a church to go to and be a part of while attending college," she said. "The church is

very supportive to the college students and college life."

Joyce said it was important for her to have a sense of direction during the first few years of college. "I feel the college helped me a lot in that area because of being a part of The Brethren Church," she noted.

The Hope Fellowship program on campus is strong and well-advertised, according to Joyce. She notes that Religious Life Director Jim

Menninger does an excellent job in bringing together students from the different denominations on campus.

Joyce says that Ashland has given her many opportunities to get involved in campus activities and organizations. In addition to being president of Student Senate this year, she is a member of Kalon (the senior honorary society), concert band, and the brass ensemble, which accompanies the annual Madrigal Feastes.

She also was financial vice-president of Student Senate last year, president of the Circle K Club her sophomore year, and helped to organize the reinstatement of the Logos honorary for freshmen and sophomores. She also served on the College Life Committee the past two years.

"I certainly have tried to use my Christianity in my daily life, including activities and involvement with faculty and students," she said. "Being a smaller college is beneficial to the interaction of students and faculty, and that is important."

Despite being involved in many activities, Joyce says she has continued to put academics first. This is illustrated by the fact that she has been on the college's deans' list each semester.

Following graduation in May, Joyce plans to attend law school and eventually enter a career in corporate law. The future seems to hold much for the bright and attractive Joyce, and she believes Ashland College has prepared her well for what's ahead. [†]

Readers' Forum

With Their Running Shoes On

(continued from page 9)

My wife and I had decided to take our vacation during the two weeks prior to General Conference. In all, including General Conference, we would be away for three weeks, and I would be out of the pulpit for two Sundays. We had no inkling whatsoever of the degree to which we would miss our home and the church family we have come to love so much.

Before leaving, I attended to the duties necessary to the continuing ministry of the church during my absence. One of those duties included writing my "Pastor's Pen" for the August newsletter, which was to be mailed to our members while I was gone. In this newsletter I expressed my eagerness to proceed with the ministry set before us and reminded the congregation that we must "run well the race." In concluding this challenge to action, I wrote: "When I return from Conference, I will have my running shoes on. Will you?"

I planned in my own mind to don my personal running shoes, with my three-piece suit, for my return to the

pulpit. But never did I expect the overwhelming response of Christian love that greeted my return.

As you have guessed, the members of the Valley Brethren Church, without any promoting, attended this beautiful worship service clad in their own running shoes, to express their personal commitment to service and ministry for the glory of Christ our King. No pastor could ask for any greater gift than to serve such a committed body of believers.

Since my return, the willingness of this church body has been quite evident. Committees and ministry teams have voluntarily initiated their own particular missions, and the wheels of progress are again spinning rapidly. To God be the glory!

We have now adopted the following as our motto: "The world has yet to see what one church can accomplish when its members are totally committed to the Lord Jesus Christ."

May the fervent power of God's Holy Spirit touch your lives, just as He has touched the Valley Brethren Church. "... and His glory shall be forever and ever. Amen."

DAN LAWSON, pastor
The Valley Brethren Church
Jones Mills, Pa



Exterior view of the South Bend Brethren Church's new worship facility.

South Bend Brethren Dedicate New Worship Facility August 17th

South Bend, Ind. — The First Brethren Church of South Bend conducted a dedication service Sunday afternoon, August 17, for its new worship facility, located on 4909 South Ironwood Drive in South Bend.

Rev. William Kerner, Director of Pastoral Ministries for The Brethren Church, was the dedication speaker. Former South Bend pastors Rev. P. Keith Bennett and Rev. John T. Byler, as well as the present pastor, Rev. Larry R. Baker, also took part in the service.

Others participating in the dedication service included Phil Plaia, Rev. Dan Cavinder, Architect David Fodness, Contractor Eric Hooley, Plans and Construction Committee Chairman Al Marquis, and Moderator Betty Goodrick. Special music included a vocal duet by Phil Plaia and Kathy Cavinder, an offertory by Miss Jennifer Bush, and an anthem by the church choir under the direction of Mrs. Judith Heying. Mrs. Joyce Stinson played the prelude.

Members of the Elkhart, Goshen,

Brighton Chapel, North Liberty, County Line, Ardmore, Mishawaka, Warsaw, Dutchtown, Winding Waters, New Paris, Muncie, and St. James Brethren churches joined the South Bend Brethren for the service.

The new South Bend Church building has about 8,000 square feet of space, with various areas designated for multiple use. It is fully accessible to the handicapped. The sanctuary was designed with wheelchair spaces amidst the seating, and is equipped with a wireless broadcasting system for the hearing impaired.

The building is located on a six-acre tract of land on a main street in a residential area of South Bend. It was designed by LeRoy Troyer and Associates and built by Ancon Construction Company. The stained glass in the sanctuary was done by Stained Glass Works of Niles, Mich.

The first service in the new facility was held June 15, before the building was entirely completed. Pews and pulpit furniture were installed the week before the dedication service.

The former church building of the South Bend congregation, located in the inner city, was purchased by Christ Temple Church of God in Christ, a congregation with a 50-year history in South Bend.

The South Bend congregation expresses its thanks to the many Brethren individuals and churches that made donations for the church's new facility.

Missionary K. Prasanth Kumar Presents Message at Ohio District Conference

Lakeville, Ohio — Brethren missionary Rev. K. Prasanth Kumar was the featured speaker at the Ohio District Conference held Saturday, September 13, at Camp Bethany. He shared his experiences proclaiming the Good News of Jesus Christ to people of India.

Using slides to illustrate his message, Rev. Kumar spoke of the many idols, gods, and gurus worshiped in his country, then told how he and his fellow workers are seeking to win the people of India to Christ. They model their ministry after Christ's, he said, seeking to meet the total needs of the people. But he emphasized that their main concern is to proclaim the gospel of salvation in Christ Jesus.

Prayer is the strength of their ministry, he said, noting that three-

day prayer meetings are held prior to gospel meetings. Furthermore, every Friday night is a time of prayer and fasting, and during lent 40 nights of prayer are observed.

Rev. Kumar's message was followed by the first of two short business sessions held during the day, both of which were led by Moderator Dale Stoffer with 72 delegates in attendance. The main item of business of the two sessions concerned changes in the by-laws of the district constitution with regard to the make-up of district boards.

The Camp Commission of the district Board of Christian Education reported that a new maintenance building and a new store had been completed at the camp, and that the walk-in cooler had been replaced with a

three-door, reach-in model. Projects yet to be completed include remodeling the kitchen and winterizing the bath house and cabins.

Also included in the day's schedule was a multi-media presentation of the work of the denominational ministries, as well as meetings of the conference auxiliaries. The conference concluded with a concert by John Johnson of Bellefontaine, Ohio, who sang several vocal solos which he accompanied on guitar.

The next meeting of the Ohio District Conference is scheduled for March 13 and 14 at the Canton Trinity Brethren Church.

Prayer is a launching pad for ministers — the ones in the pew as well as the ones in the pulpit.

The pulse of prayer is praise. The heart of prayer is gratitude. The voice of prayer is obedience. The arm of prayer is service.

Five Brethren Pastors Ordained To Eldership in June and July

Five Brethren pastors were ordained as elders in The Brethren Church in June and July of this year. On this and the following two pages are reports of their ordination services and a brief biography of each new elder.

Russell C. King

Ashland, Ohio — Russell C. King was ordained an elder in The Brethren Church and his wife, Sylvia, was consecrated as the wife of an elder in a service held Saturday afternoon, June 21, at the Garber Brethren Church, where Rev. King serves as pastor.

Rev. William Kerner, Director of Pastoral Ministries for The Brethren Church, presented the ordination message, which was entitled "Essential Ingredients for Service as an Elder in The Brethren Church."

Other Brethren elders participating in the ordination service were Rev. Smith Rose (moderator of the Garber congregation), Rev. James Rowsey, Rev. Roger Stogsdill, and Rev. Kenneth Sullivan.

Rev. Roger Stogsdill presented a vocal solo, and Mrs. Janice Rowsey and Mrs. Martha Weaver provided instrumental music for the service.

Russell King was born May 11, 1957, in Plymouth, Ind., to Charles and Virginia King. While growing up, he was active in the County Line Brethren Church near Lapaz, Ind., of which he became a member. He attended LaVile High School, from which he was graduated in 1975. He

continued his education at Indiana State University, receiving a B.S. in elementary education degree from that university in 1979.

Following college graduation, Russ became a math teacher at Maconaquah Middle School in Bunker Hill, Ind. During this time he also served first as youth advisor and later as youth pastor of the First Brethren Church of Peru, Ind. Then on June 27, 1981, he married a member of the Peru congregation — Sylvia G. Noble, daughter of Lacy and the late Mavis Noble of Peru.

Believing that God was calling him to the pastoral ministry, Russ entered Ashland Theological Seminary in the fall of 1981. On June 1, 1985, he received his Master of Divinity degree from the seminary.

While in seminary, in July of 1983, Russ became the associate pastor of the Garber Brethren Church, serving with Rev. Herbert Gilmer. Following Rev. Gilmer's retirement in December 1983, Russ became the full-time pastor of the congregation in January 1984.

Bradley A. Hardesty

Milledgeville, Ill. — Brad Hardesty was ordained an elder in the Brethren Church and his wife, Jan, was consecrated the wife of an elder in a service held Sunday afternoon, June 29, at the Milledgeville Brethren Church, where Rev. Hardesty serves as pastor.

Dr. Alvin Shiflett, pastor of the

Nappanee, Ind., First Brethren Church, presented the ordination message, and Dr. Shiflett and Rev. Dave Cooksey, pastor of the Lanark, Ill., Brethren Church, conducted the ordination.

Also taking part in the service were Marvin Peugh, Alan Deets, and Bill Shipman, youth minister of the Milledgeville Church. Barb Peugh presented special music.

Bradley A. Hardesty was born and raised in Nappanee, Ind., where he joined the Nappanee First Brethren Church and became active in the youth group while in high school. He was graduated from Northwood High School in 1975, worked a year, then entered Ashland College in 1976.

The following year he transferred to Ball State University in Muncie, Ind., from which he received a B.S. degree in radio and television broadcasting in 1980. While at Ball State he was involved in the Christian Student Foundation's Campus House as a live-in staff person, Bible study leader, and counselor.

After working two more years, he entered Ashland Theological Seminary in 1982, from which he received a Master of Divinity degree in 1985. While in seminary, he worked with Rev. Tim Garner and the Walcrest Brethren Church as a student assistant. It was while working with Rev. Garner and interning at the Jefferson Brethren Church (Goshen, Ind.) under Dr. Jack Oxenrider that he felt God leading him into the pastoral ministry.

Following seminary graduation in June 1985, he accepted a position as

(continued on next page)



Left photo, Rev. and Mrs. Russell King (center) with (l. to r.) Elders Smith Rose, William Kerner, Roger Stogsdill, Kenneth



Sullivan, and James Rowsey. Right photo, Rev. and Mrs. Brad Hardesty and daughter Rebekah.



Left photo, Rev. and Mrs. Ronald W. Waters (at left) and daughter Melinda with (l. to r.) Elders Ronald L. Waters (Ron's father), Patrick Velanzon, Gene Hollinger, and William Kerner. Right photo, Rev. and Mrs. Reilly Smith receive the laying on of hands from (l. to r.) Elders James Thomas, James Koontz, G. Emery Hurd, and Gregg Moser.

Right photo by Sheryl Held.

director of youth and music at the Milledgeville, Ill., Brethren Church. He became pastor of that congregation after the death of Rev. George Solomon in November 1985.

Laurie Jan (Geyer) Hardesty likewise grew up in Nappanee, Ind., where she was an active member of the First Brethren Church. Following graduation in 1975 from Northwood High School, she attended Manchester College, from which she received a B.S. in Education degree in 1979. While teaching in the Nappanee area, she continued work on a master's degree, and received a M.S. degree in learning disabilities from Indiana University in 1982. She also attended Ashland Theological Seminary, receiving a Master of Arts degree in 1985.

Brad and Jan were married June 2, 1984. They have one child, Rebekah, born March 1986.

— reported by Lorraine J. Haugh

Ronald W. Waters

McGaheysville, Va. — Ronald W. Waters was ordained an elder in The Brethren Church and his wife, Norma, was consecrated as the wife of an elder Sunday morning, July 6, at the Mt. Olive Brethren Church of Pineville.

Rev. Ronald L. Waters, father of the candidate and pastor of the First Brethren Church of Burlington, Ind., presented the ordination message. Other Brethren elders participating in the service were Rev. William Kerner, Director of Pastoral Ministries for The Brethren Church; Rev. Gene Hollinger, former pastor and member of Mt. Olive; and Rev. Patrick Velanzon, pastor of the Bethlehem Brethren Church in Harrisonburg, Va.

Special music was presented by Mr. and Mrs. Gordon Harmon; by Mrs. Odessa Shelton; and by the church choir directed by Henry Lineweaver.

Following the service, a bountiful luncheon and time for fellowship was enjoyed by the 120 members and friends in attendance.

Ronald Wayne Waters was born July 23, 1951, in Kokomo, Ind., the oldest of five children of Ronald L. and Carolyn E. (Myers) Waters.

Ron attended Ashland College, graduating *magna cum laude* in 1973 with a Bachelor of Arts degree. In 1973-74 he attended Ashland Theological Seminary. While attending college and seminary, he served three years as assistant to the director of the Board of Christian Education of The Brethren Church.

In 1975 he completed a Master of Arts degree in communications at Wheaton College, Wheaton, Ill., graduating with high honors.

In December 1975 Ron began eight and one-half years of ministry with the Brethren Publishing Company and The Brethren Church National Office. During this period he served as managing editor of THE BRETHREN EVANGELIST, manager of the printing department, bookkeeper for The Carpenter's Shop, assistant to the director, and executive director of the Publishing Company. When he resigned in 1984, he was Director of Denominational Business for The Brethren Church.

Sensing a call to other areas of ministry, Ron reentered the seminary in the fall of 1984. He completed the requirements for the Master of Divinity degree, graduating June 1, 1985,

with high honors.

In April 1985 he accepted the call to pastor the Mt. Olive Brethren Church of Pineville, beginning his ministry there on July 1, 1985.

On June 16, 1973, Ron was married to Norma L. Grumbling. Norma is the oldest of four children of Norman E., Jr., and Grace Grumbling of Johnstown, Pa. Before moving to Virginia, Ron and Norma served as deacon and deaconess in the Ashland Park Street Brethren Church.

Ron and Norma have one daughter, Melinda Ronee, born September 12, 1980.

— Odessa B. Shelton

Reilly R. Smith

Mulvane, Kans. — Reilly Smith was ordained an elder in The Brethren Church and his wife, Cindy, was consecrated as the wife of an elder in a service held Friday evening, July 11, at the Mulvane Brethren Church, where Rev. Smith serves as pastor.

Rev. Gregg Moser, pastor of the Derby, Kans., Brethren Church, preached the ordination message. Rev. G. Emery Hurd, pastor of the Cheyenne, Wyo., Brethren Church, led the service.

Frank Lewallen, moderator of the Mulvane congregation, presented the candidate for ordination. Rev. James Koontz, pastor of the Fort Scott, Kans., Brethren Church, and Rev. James Thomas, pastor of the Falls City, Nebr., First Brethren Church, questioned the candidate for ordination. Then the above mentioned four pastors (the elders of the Midwest District) laid hands on and prayed for

(continued on next page)

Valley Pastor Keeps His Promise; Preaches from Rooftop of Church

Jones Mills, Pa. — Rev. Dan Lawson, pastor of the Valley Brethren Church, kept a promise to his congregation on Sunday morning, June 15, by preaching from the roof of the church building.

Pastor Lawson had promised the congregation that if at least 150 people (double the average attendance) were present on May 11 for what the church called "Friend Day," he would (at a later date) preach from the rooftop. Attendance for Friend Day was 182.

Pastor Lawson's sermon from the rooftop received national media attention. Area papers covered the event, but the Associated Press also called to interview Pastor Lawson, and as a result the story went nationwide. In addition, a Pittsburgh radio station, WPIT FM, gave news time to the event, as did the Moody Broadcasting

Network. As a result of this publicity, the congregation heard from people as far away as Texas and California.

Pastor Lawson borrowed parts of his sermon, preached from a 4-by-8-foot platform built by one of his members, from Martin Luther King's message, "I have been to the mountaintop." He changed that to, "I have been to the rooftop for the community and have seen the other side."

A crowd of nearly 200, including many visitors, listened to the message from a hillside 38 feet below. One of those present for the sermon from the rooftop had this to say: "It was truly a blessing to hear the Scripture, Luke 12:1-12, being read, and also the message of love, exhortation, and community outreach that God had for us that day."

"As the congregation sat on folding chairs, lawn chairs, blankets, or listened from their cars, we all began to realize we had just scratched the surface of what can be done when God has His powerful hand in the service of helping people to know of Him and His love."

— reported by LaVerne Keslar and Debbie Shaffer



Photo by Steve Nemeth.

Pastor Lawson preaching from the rooftop.

Ordinations

(continued from previous page)

Pastor and Mrs. Smith.

Reilly Richard Smith was born in Garfield Heights, Ohio, March 28, 1953. He attended high school in North Olmsted, Ohio, receiving his diploma in 1971. He continued his education at Cuyahoga Community College in Cleveland, from which he received an Associate in Arts degree in 1974. During this time he also married (on March 31, 1973) Cynthia Kay Hall of Cleveland, Ohio.

After several years in secular work, Reilly returned to college in 1978. He

attended Valley Forge Christian College in Phoenixville, Pa., from which he received a B.S. degree in Bible in 1981. He then entered Ashland Theological Seminary and began his studies for a Master of Divinity degree, which he received June 1, 1985.

While attending Ashland Theological Seminary Reilly became a member of the Ashland Garber Brethren Church and a licensed minister in the Ohio District. Following seminary graduation, he became pastor of the Mulvane Brethren Church.

Rev. and Mrs. Smith have three children, Jofaya (13), Kara (11), and Sean (10).

— reported by Lilith Howard

James F. Black

Bellefontaine, Ohio — James F. Black was ordained an elder in The Brethren Church, and his wife, Susie, was set apart as the wife of an elder in a service held Sunday afternoon, July 20, at the Gretna Brethren Church, where Rev. Black serves as pastor.

Dr. Charles Munson and Dr. Jerry Flora presented a dual message entitled "A Separated Servant." Rev. James R. Black, father of the new elder, gave the questions to the candidate and his wife, and pronounced the "Declaration of Authority as an Elder." Brethren elders Roger Stogsdill and Dr. Arden Gilmer also participated in the service.

Special music was provided by the

Gretna Church choir, by Mrs. Linda Ebert, and by John and Cheryl Black.

The Gretna Ministry of Fellowship provided a meal following the ordination service. Attendance for the service was 98.

James F. Black, son of Rev. James and Shirley Black, was born November 23, 1956, in Akron, Ohio. He accepted Christ as Lord and was received into membership of the Firestone Park Brethren Church in Akron at the age of seven.

Jim was graduated from Mill-edgeville, Illinois, High School in 1975, and he committed his life to full-time Christian service that summer at General Conference. During that same summer he also met Susie Keslar, daughter of Loren and Estella Keslar of Jones Mills, Pa. Two and one-half years later, on January 7, 1978, they were married.

Jim attended Ashland College, from which he received a Bachelor of Arts degree in 1979, and Ashland Theological Seminary, which granted him a Master of Divinity degree in 1984. While in college and seminary, he worked as a sales clerk, then as assistant manager, and eventually as manager of The Carpenter's Shop, the Brethren bookstore in Ashland.

In August 1984 Jim became pastor of the Gretna Brethren Church, where Susie also serves as youth advisor. The Blacks have two sons, Matthew James (5) and Nathaniel Robert (3).



Rev. and Mrs. James F. Black.



The Louisville Brethren Bible Church building, completed in 1984, is now debt free.

Louisville Brethren Bible Burns Mortgage on "Day of Celebration"

Louisville, Ohio — The Brethren Bible Church of Louisville held a Day of Celebration Sunday, August 17, in order to burn its mortgage and to initiate a new vision of providing a parsonage for a full-time pastor.

The Day of Celebration included a special morning worship service, during which the mortgage was burned; a reception following the worship service; an afternoon of games and fellowship on the church lawn; a picnic at 4:30 p.m.; and an evening concert by Mrs. Linda Ebert of Ashland, Ohio.

Rev. James R. Black, Executive Director of the Missionary Board, was the speaker for the morning worship service, and Shari Clapper, a member of the congregation, sang "Upon This Rock." More than 60 people attended the service. Attendance at the evening concert was 64.

The members of the Brethren Bible Church had special reason for celebration, for they paid off the ten-year,

\$25,000-mortgage on their new building six years early. Construction on the building began in March 1983, and the completed building was dedicated on November 4, 1984. The cost of the building and its contents was

Rick Holland, chairman of the trustees, burns the mortgage, as (l. to r.) Pastor David Benshoff, Moderator Dan Moran, and Deacon Paul Clapper look on.

Photos by Frank Clapper.



approximately \$80,000, plus an additional \$36,000 for the property, a well, septic system, excavating, parking lot, paving, etc. The building and property are valued at over \$200,000.

Much effort was made to beautify the building and grounds for the day of celebration. Wayne Holland painted the exterior of the building and installed new letters giving the church name. Chuck Buchanan made a new pulpit and Communion table for the sanctuary. Barb Rex made white satin altar and pulpit cloths. And others made contributions behind the scenes.

According to David E. Benshoff, pastor of the Brethren Bible congregation, "The Lord has given the people at Brethren Bible a vision for the future, and they have accepted it. The reason for paying off the note early is to begin accumulating funds to provide housing for a full-time pastor. We request the denomination's prayers as we work toward achieving this goal." Pastor Benshoff, a student at Ashland Theological Seminary, serves the Brethren Bible Church part time.

Loree Brethren Church WMS Ladies Sew Garments for Women in Ethiopia

Bunker Hill, Ind. — Ladies of the Woman's Missionary Society of the Loree Brethren Church took on a new kind of sewing project recently — making garments for women in Ethiopia.

The Loree women have made items like lap robes, wheelchair bags, bibs, children's dresses, and quilts for many years to give to nursing homes, shut-ins, and missions. But recently, when they received a letter from an Ethiopian woman now living in Ft. Wayne asking them to sew garments for Ethiopian women, they decided to try this project.

The task was more difficult than they expected, since it required sewing an inner garment to an outer garment. Nevertheless, they completed 25 garments and had fun doing so.

The Loree ladies hope someday to see pictures of Ethiopian women wearing the garments they made.

— reported by Jane Stogsdill



Maxine Bargerhuff (l.) and Louise Kendall continue sewing, as (l. to r.) Doris Deisch, Jane Stogsdill, Elizabeth Sprinkle, and Anita Bucher model the Ethiopian garments.

Photo by Rev. Claude Stogsdill.

College Corner Church Celebrates God and Country Birthday Party

Wabash, Ind. — It was quite a sight, as nearly 100 College Corner Brethren surrounded their church building, joined fingertips, and sang, "God Bless American," in observance of "Hands Around College Corner."

This was but one event in the God and Country Birthday Party spon-

sored by the Anniversary Committee of the church. Another highlight of the July 12 celebration was the Statue of Liberty look-alike contest. This was held because both the College Corner Church and Miss Liberty celebrated their 100th birthdays this year.

Brethren present for the party were

Corner. Another part of the weekend was Super Summer Sunday, featuring High Attendance Day in the Sunday school. Each class reached out with telephone calls and personal visits, and the result was 151 in Sunday school — quite a bit higher than a normal summer Sunday. Morning worship was an hour of praise featuring the music of Charlie and Shirley Martin, Jami Jo Hueston, and Melinda Carter. All in all, Super Summer Weekend proved to be the anniversary



College Corner Brethren join "Hands Around College Corner."



Float that was entered in the Canal Days parade in Wabash.

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divided into groups according to the month of their birth. Then each group selected a "volunteer" to dress up like Miss Liberty. Yards of crepe paper, boxes of aluminum foil, several plastic trash bags, and considerable ingenuity were used in decorating these "victims" to look like Lady Liberty.

Five-year-old Esther Lawson was judged winner of the contest, while Sunday school superintendent John Hueston was acclaimed most like the tin man in the *Wizard of Oz*!

Later each birth-month group shared special items of praise with the church. Then the celebration concluded with the eating of birthday cake and homemade ice cream.

The birthday party was part of Super Summer Weekend at College

highlight of the hot weather months.

In order to share their 100th-anniversary celebration with the community, the church entered a float in the annual Canal Days parade held in Wabash. The float, made by the senior youth and the Sonshine Seekers Sunday school class, carried a likeness of the College Corner Church building and had as its theme, "And the Gift Goes On."

As the float slowly made its way along the parade route, members of the senior youth group distributed flyers to bystanders announcing the church's Anniversary Weekend, scheduled for September 20-21 and featuring Mark Barnett of the Grand Ole Opry.

— reported by Pastor William Brady

Berlin Bell Choir Performs At the National Cathedral

Berlin, Pa — The Senior Handbell Choir of the Berlin Brethren Church played at the National Cathedral in Washington, D.C., during its June 15 to 18 tour.

The handbell choir also performed in several churches in the Hagerstown, Md., area.

Two busloads of people from the Berlin Brethren Church traveled to Washington to hear the choir perform

in the National Cathedral and to tour the area. After playing at the cathedral, the choir itself visited Williamsburg and Busch Gardens.

Members of the Senior Handbell Choir, which is directed by Norman Menhorn, are Jody Meyers, Michelle Wyant, Christine Horner, Jill Meyers, Melissa Horner, Linda Hoyerman, Amanda Bockes, Jenny Emerick, Debbie Paul, Jeremy Hay, Cory Will, Thad Will, Scott Landis, Doug Paul, and Jeff Kimmel.

— reported by Donna L. Paul

Maurertown Member Spends Summer Sharing Jesus Christ in Europe

Maurertown, Va. — Greg Gaines, a member of the Maurertown First Brethren Church, spent the past summer sharing Christ in Europe.

Greg, the son of Mr. and Mrs. Jack Gaines, was one of 150 youth from various nations who served together in Europe with Youth With a Mission (YWAM), a worldwide missionary organization. He joined the others on June 8, in Amsterdam, the Netherlands, where he soon learned that this city of canals has little to do with windmills, tulips, and wooden shoes. Its leading businesses include drugs, diamonds, prostitution, and pornography.

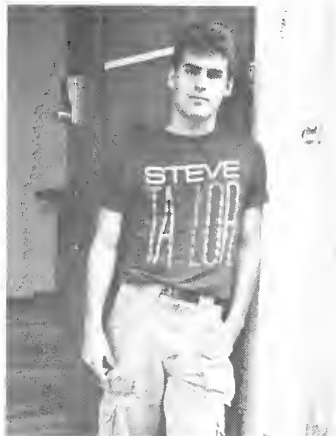
Greg, who was a member of the 1984 Brethren Youth Summer Crusaders drama team, became part of the YWAM dance drama team. He was selected for the lead role in "Manifesto," a dance drama about war, peace, and death. The cast performed this drama about 60 times, including

presentations in Frankfurt, West Germany, and Brussels, Belgium. Following each performance, cast members mingled with the audience and witnessed for Christ as they had opportunity.

At night Greg participated in a bar ministry. He would chat with people in the bar, frequently turning the conversation to the subject of religion.

During the day Greg would sometimes go to Central Station, where he would "preach to a hat." He would place a hat on a chair and begin speaking to it in a loud voice. In minutes a crowd would gather and stay to listen. Greg says that you can say a lot of things to a hat that you can't say to a person.

Greg came home on August 16, just in time to return to Radford University, where he is a senior majoring in philosophy and religion and minoring in dance. At Radford he is active in Inter-Varsity Christian Fellowship and serves as the Missions and



Greg Gaines at the door of his residence in Amsterdam.

outreach coordinator. He also works as a resident assistant.

To participate in the YWAM summer of service, Greg had to undergo missionary training and raise the \$2,200 to cover all of his expenses.

— reported by Nancy Gaines;
submitted by Virginia Stultz

Grumbling Family Honored at Flora For Ten Years of Pastoral Service

Flora, Ind. — Members and friends of the Flora First Brethren Church honored Pastor Alvin Grumbling and his family for their ten years of service to the congregation at a surprise recognition program on Sunday evening, August 24.

The evening fellowship was announced as an all-church homemade ice cream social, sponsored by the Sojourners Sunday school class. But unknown to the Grumbings, the deacon board was also planning the surprise recognition.

The recognition program began with songs and prayer, led by Sunday school superintendent Steve Brummett, and poetry read by Mrs. Pauline Humbarger. Then Rex Overholser, moderator of the church, led those present in a game called Bible Trivial Pursuit.

This game had a special feature, in that the first letters of the correct answers, when put together, spelled out "Puerto Rico." This had special significance, for following the game the congregation presented a gift of \$2,040 to the Grumbings, which

they are to use to visit their son Dennis and his wife, Heidi, in Puerto Rico. The Grumbings plan to make the trip in November.

— reported by Mrs. Freda Eller



Photo by Devon Humbarger.

Pastor and Mrs. Alvin Grumbling and son Gary.

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From
The



Grape
Vine

Word from the **David Loi family** in Malaysia indicates that son **Stephen** (age 9) has been diagnosed as having a condition called lymphocytosis. Bone marrow tests are being made to determine the extent of the condition and the proper treatment. Remember **Stephen** and his family in prayer.

Shortly after the **Logan family** returned to Colombia on August 28th, son **John Mark** was bitten on the lip and finger by something during the night. Since the source of the bite could not be determined, rabies prevention was necessary. A new, less painful vaccine developed in France was provided by that government through the French Embassy in Colombia. At last report, all was well. The family and all concerned give thanks to God for His mercy.

When a tornado destroyed the barn



Wilbur and Betty Blacksten were ordained deacon and deaconess in the Linwood, Md., Brethren Church during the morning worship service on Sunday, June 22.

Wilbur has been a member of the Linwood congregation since 1939 and Betty since 1959. Wilbur also serves as a trustee of the church, and Betty is a teacher in the junior department of the Sunday school and chair person of the floral committee. They have two grown children, both of whom are members of the Linwood congregation.

of **Bryan, Ohio, First Brethren Church** members **Floris** and **Irene Mitchell**, the men of the congregation showed their love for a brother and sister in need by going to the site several times to clean up the debris.

Initial services were held September 28 in the newly purchased Brethren Church building in **Mexico City**. Ten charter members were received, and the pastor, **Rogelio Herrerra**, and his wife, **María**, were installed by **Dr.**

Juan Carlos Miranda, **Rev. Curillo Ruiz**, and **Missionary Board Executive Director James R. Black**. This is the second Brethren Church building in **Mexico City**.

Overhead projectors are needed for **Mexico**. If your church has a projector that it would be willing to donate to the **Evangelical Bible Institute of Mexico City** (where **The Brethren Church** has people in training), please contact the **Missionary Board**.

In Memory

John H. Lichty, 80, September 11. Member, deacon, and Sunday school teacher for many years of the **First Brethren Church of Falls City**. Services by **James Thomas**, pastor. Mr. Lichty served on the **Ashland College Board of Trustees** for 25 years.

Carl L. Stouffer, 96, September 4. Member and deacon emeritus of the **First Brethren Church of Hagerstown**. Services by **Harold E. Barnett**, pastor. Mr. Stouffer was the oldest living member of the **Hagerstown First Brethren Church** at the time of his death.

Leona M. Johnston, 72, August 29. Member since 1977 of the **First Brethren Church of Pittsburgh**. Services by **Norman D. Long**, pastor.

Mabel Bellomy, 82, August 27. Member since 1914 of **The Brethren Church in New Lebanon**. Services by **Robert Dillard**, pastor.

John Sherman Clayton, 97, August 26. Member for 58 years of **The Brethren Church in New Lebanon**. Services by **Robert Dillard**, pastor. Mr. Clayton was the father of **Dr. Glenn L. Clayton**, former president of **Ashland College**.

Frank M. Lewallen, 71, August 24. Member for 33 years of the **Mulvane Brethren Church**. Services by **Reilly Smith**, pastor. Mr. Lewallen served the **Mulvane Church** as a Sunday school teacher and was church moderator at the time of his death.

Howard Fisher, 84, August 18. Charter member of the **Ardmore Brethren Church**; moved to **Bradenton, Fla.**, in 1979, where he attended the **Bradenton Brethren Church**. Memorial service held September 14 at the **Ardmore Brethren Church**.

Stella Tomlinson, 77, August 17. Member of the **Ardmore Brethren Church**. Services by **Gene A. Eckerley**, pastor.

David H. Bradenburg, 70, August 11. Charter member of the **Tampa Town and Country Community (Brethren) Church** and former member of the **Dayton Hillcrest Brethren Church**. Services at the **Town and Country Community Church** by **Dale Ru Lon**, pastor. Mr. Bradenburg was active in the **National Laymen's Organization**, which he served as assistant secretary for several years. He served the **Florida District** as treasurer for three years and as **Men's Representative** on the **Ministry of Administration** for several years. He was a member of the building committee of the **Town and Country Church**.

Russell E. Miller, 79, August 4. Member of the **First Brethren Church of Bryan**. Services by **Marlin L. McCann**, pastor.

Woodrow W. Marks, 71, June 23. Member and former trustee of the **First Brethren Church of Hagerstown**. Services by **Harold E. Barnett**, pastor.

Weddings

Kimberly Kline to **Robert Harner**, September 27, in **Greencastle, Pa.**; **Daniel Leister**, bride's cousin, officiating. Bride a member of the **Wayne Heights Brethren Church**.

Kim Creager to **Mike Casper**, August 23, at the **First Brethren Church of North Manchester**; **Archie Nevins**, pastor, officiating. Bride a member of the **North Manchester First Brethren Church**.

Diana Kay Proffitt to **Derrin Kaye Brenner**, August 23, at the **Gretna Brethren Church**; **James F. Black**, pastor, officiating.

Paige Knee to **Rick Warren**, June 14, at the **College Corner Brethren Church**; **Rev. Dana Biggs**, brother-in-law of the bride, officiating. Members of the **College Corner Brethren Church**.

Goldenaires

Merle and Myrtle Heck, 55th, October 15. Members of the **Dayton Hillcrest Brethren Church**.

James and Violet Norris, 60th, September 19. Members of the **St. James Brethren Church**.

Mr. and Mrs. Earl Ely, 50th, September 8. Members of the **Johnstown Second Brethren Church**.

Ralph and Leah Steele, 60th, August 23. Mrs. Steele a member of the **Raystown Brethren Church**.

Kermit and Elsie Cross, 60th, August 21. Members of the **First Brethren Church of Oakville**.

Clarence and Naomi Surbey, 50th, July 12. Members of the **College Corner Brethren Church**.

Membership Growth

Gratis: 1 by baptism

Garber: 1 by baptism

Pittsburgh: 2 by baptism

New Lebanon: 6 by baptism

Peru: 4 by baptism, 2 by transfer

Little Crusader

Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14).

A SHEPHERD BOY

David was a child like you. He played with his brothers. He ran through the fields. He cuddled the lambs in his father's flock.

One day Jesse, his father, said, "David, you are old enough to watch the sheep for me."

David was pleased that Dad was trusting him with his flock. "I'll take good care of them. I'll find the best grass and water for them every day."

"You must do more than that," Dad said. "You will need to keep wild animals from stealing any of the sheep. You will need to watch carefully so none of the lambs wander away."

"I can do that," David replied.

David took his sling to the field with him. When he saw a wild animal trying to sneak up on a sheep, he would put a stone in the sling. Then he would swing the sling around and around. Suddenly he would let go of one end. Away sailed the stone, straight to the animal. It didn't get any of David's sheep for its dinner!

David took his harp to the field with him, too. When the sheep were resting, he sat on the grass with them. He played his harp and sang. Often he made up the songs he sang. They were songs about God and His loving care. You probably know one of David's songs. It begins, "The LORD is my shepherd; I shall not want." That's Psalm 23. David knew that just as he loved and cared for his sheep, God loved and cared for him. Do you know that God is like a shepherd to you?

Matching Meanings

Draw lines to match these words from the story with their meanings.

- | | |
|-------------|--|
| 1. sheep | a. a stringed musical instrument. |
| 2. harp | b. a strip of leather for throwing stones. |
| 3. sling | c. an animal raised for wool and meat. |
| 4. flock | d. green plants. |
| 5. grass | e. a person who cares for sheep. |
| 6. lamb | f. a group of sheep. |
| 7. shepherd | g. a young sheep. |



2-a
4-b
6-c
8-d
10-e
12-f
14-g
16-h
18-i
20-j
22-k
24-l
26-m
28-n
30-o
32-p
34-q
36-r
38-s
40-t
42-u
44-v
46-w
48-x
50-y
52-z

The Twenty-Third Psalm

Use the code at the right to help you answer this question: What did David mean when he said, "The LORD is my shepherd"?

14 30 8 24 30 44 10 38 2 28 8 6 2 36 10 38 12 30 36 26 10.



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NOVEMBER 1986



Oakville First Brethren Church Harvest Daze

See page 4.



the salt shaker

by Alvin Shifflett

Caretakers of the Keys

"And I will give unto thee the keys of the kingdom of heaven: . . ."

Matthew 16:19

A FESTIVE atmosphere prevailed in the city of Caesarea in the spring of A.D. 70. The Mediterranean port was packed with noisy soldiers brought by the Roman General Titus from Egypt. Eighty thousand soldiers — Romans, Arabs, and Syrians — carried out exercises, cleaned their weapons, ate, drank, played dice or slept, and waited.

In his headquarters General Titus held meetings with his staff, received reports on the internal struggles in Jerusalem, and consulted with Flavius Josephus, better known for his pen than his sword. Josephus, who would later author *The Wars of the Jews*, was a traitor. No good Jew would uphold him because of the part he would play in the destruction of Jerusalem.

Jerusalem

Sixty-five miles to the southeast, on a hill more than 2,000 feet high, perched Jerusalem, looking more like a citadel than a city. On the east, facing the Valley of Jehoshaphat, and on the south the walls were several hundred feet high. Enormous blocks of stone 60 feet long were joined together by courses of lead and iron clamps. Along the ramparts were 164 towers from which the surrounding areas could be scanned. The city was virtually unapproachable because of a series of ravines and precipices. The Temple, as well, was like a fortress.

Inside the city were 24,000 men, armed to the teeth, awaiting the arrival of Titus, his 80,000 men, and the traitor Josephus.

Titus chose the northern wall for his initial attack. The war machines went into operation — battering rams and a gigantic new machine capable of hurling 100 pound stones more than 300 yards.

The outer wall breached

On May 25, A.D. 70, the Romans breached the outer wall. Street fighting followed, and eventually the Romans gained the upper hand, but only after suffering heavy losses. The Jewish defenders were now down to the last wall and the Antonia Fortress, plus the Temple. But many Jews still believed that God would intervene and save the Temple.

On June 4 the battering rams ceased, causing a heavy silence to fall over Jerusalem. The Romans had decided to employ a psychological weapon. As the silence continued, the men and women of Jerusalem moved toward the walls. The procession grew, and soon a vast throng lined the ramparts and watched the Roman camp below.

The ceremony staged by Titus for the benefit of the besieged Jews was just beginning. The entire Roman army drew up in front of the Roman general to receive their pay and food. Hundreds of chariots, collapsing beneath the weight of food they carried, arrived in the Roman camp. The massive distribution of food to the Roman army lasted four days, as

the starving Jewish citizens watched from the ramparts. But in deathly silence, the Jewish people clenched their fists and held on.

A week went by. Then Titus sent Josephus. Like a prowler, the traitor approached the wall. He yelled, "The strongest of your walls have been knocked down. The one remaining is weaker than the ones that have fallen. . . ."

Screams, insults, and curses interrupted him. He turned pale and tried to continue. "Throw away your weapons; have pity on your country. But Josephus had to retreat as firebrands, rocks, and arrows came hurtling down at him.

The battle continued, raging throughout a sweltering July. Jerusalem was disintegrating. Family members fought one another for scraps of food. Corpse-like figures with swollen stomachs collapsed in the middle of the street.

Finally, the Antonia Fortress fell. Next, and last to go, was the Temple. Titus ordered his men to spare the sacred building, but in their uncontrollable rage, the soldiers set it on fire. Titus yelled orders to "Put out the fire," but to no avail. The fire raced through the Temple area.

As the fire burned, Titus and a few of his chosen lieutenants entered the Holy of Holies, which was yet untouched by the fire. Like Pompey 130 years before, he was anxious to see the God of Israel. But all he saw was a bare room. The God of Israel was not to be captured by a Roman soldier.

The Temple keys

On the Temple roof, two young priests looked into the heavens. They had the Temple keys clutched in their fists. "Master of the Universe," they cried, as the flames licked their feet and the smoke billowed skyward, "since you have not thought us worthy to be your faithful servants, receive back these keys." And the priests threw the keys into the sky and themselves into the flames.

Titus and his lieutenants watched in amazement. The keys went up into the billowing smoke, but no one ever saw them come down. Unknown to Titus and the priests, God had already given the keys to someone else — His Church. [†]

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Cover:

This year's Harvest Daze festival of the Oakville, Ind., First Brethren Church was an extra special occasion, for it was also a celebration of the 100th anniversary of the church. Pictured are, top left, farm implement building on the Keith Orebaugh farm transformed into the Brethren Bros. General Store for the festival; top right, Susan House wearing Brethren prayer cap and an Amish dress, preparing Indian Frye Bread; bottom left, Rodney Seffrin, blacksmith apprentice, working at the anvil; and bottom right, Keith Orebaugh (r.) and Dave Reum pitching wheat into a threshing machine. See story on next page.

Answers to Little Crusader Page: We Are Thankful — Anything for which you are thankful that begins with the proper letter is correct. Thankful Hunt — 1. Lord Jesus; 2. My Family; 3. Friend(s); 4. Home; 5. Food.

Harvest Daze

Of the Oakville First Brethren Church

By Marie Clowdis

TWO or three ladies from the Oakville, Ind., First Brethren Church sat on the bleachers at a girls' softball game in August 1977. While watching the game, they discussed ways to raise money toward the building of a new parsonage. One idea suggested was to have a bazaar in September.

With further discussion, the idea began to take shape, and definite plans were made. One problem, however, was the limited space at the church, especially for parking. This problem was solved when Keith and Betty Orebaugh volunteered their farm for the event.

The committee wasn't planning anything really big — just something for church members and nearby neighbors — until they realized that the publicity chairman had sent mailers to over 3,000 homes in five surrounding rural routes and had made announce-

Mrs. Clowdis is a member of the Oakville, Ind., First Brethren Church.



Kermit Cross demonstrates what happened to Brethren men who didn't grow beards for the Oakville centennial year Harvest Daze.



Worshippers share a few moments of informal fellowship during the Harvest Daze Sunday morning worship service, which was held under a big tent on the Keith and Betty Orebaugh farm.

ments to the rest of the general public via local radio stations and newspapers. The committee panicked and began doing some BIG planning just three weeks before the date of the festival.

Thanks to this ambitious publicity chairman, the bazaar, dubbed "Harvest Daze," was a big success. Since that time Harvest Daze has grown progressively larger. Succeeding festivals were held in 1979, 1981, 1983, and, most recently, on September 20 of this year as part of Oakville First Brethren Church's centennial celebration.

Although a monetary profit has been realized from each Harvest Daze, the primary aim of the festival is to be a social event at which fellowship abounds and where everyone has a good time without spending a lot of money. This is one activity of the Oakville Church which truly offers everyone an opportunity to work and play together, as members unite talents and energies for a day of sharing the love and Spirit of God, not just with one

another but with hundreds of people from every direction.

The dawning of Harvest Daze finds the Orebaugh farm transported back in time to pioneer days. Visitors are greeted by the roar of old-time threshing machines, the clang of a blacksmith's hammer, the hiss of steam engines, the creak of leather horse collars as 19th century buggies carry 20th century passengers, the soft rhythmic sound from engines of Model T and Model A Fords, and that most pleasurable sound of all — laughter.

Live entertainment — particularly local musical talent — is provided throughout the day under a large canvas tent erected a few days earlier. Bales of straw provide ample seating for those who wish to sit and enjoy the entertainment or just chat.

For the day, the Orebaugh's mammoth farm implement storage building is converted into the Brethren Brothers' General Store, where all manner of homemade items are for sale. Freshly-baked sweet rolls,

Zona Davis (l.) of Guideposts magazine presented a check for \$1,000 to (l. to r.) Nancy and Becky Reese and Oakville Pastor Wes Ellis during this year's Harvest Daze Sunday worship service. Guideposts presented the check and its September 1986 "Families Are Forever" award to the Oakville First Brethren Church "for acting as a real family to members of its congregation and community in need—and for working to understand and embrace the needs of those who are 'different.'" An account of the Oakville congregation's ministry to the Reese family appeared in the July/August 1984 EVANGELIST and in the September 1986 Guideposts.



cookies, noodles, candies, jams, jellies, and relishes don't last long at this general store. Spinning, tatting, basket making, chair caning, and weaving are a few of the crafts demonstrated at the festival.

Children keep busy playing old-fashioned games and trying their hands at craft projects. Candle dipping is a favorite activity of kids, young and old. Sack and three-legged races give the children a chance to appreciate how boys and girls entertained themselves before television and video games were invented.

Cooking fires start early on Harvest Daze. In fact, whole hogs begin rotating over fire pits while the stars are still shining. At the first sign of daylight, fires are lit beneath large black kettles full of ham and beans, which will be served for the noon meal. By midday the air is full of the aroma of other foods: Indian frye bread, caramel corn, apple cider, lemonade, and the pork — which will be served plain, smoked, or barbecued at the evening meal.

One tasty food item that has become a popular product of Harvest Daze is apple butter — cooked in a copper kettle and canned in pint jars. Both sweetened and unsweetened apple butter are always in demand.

One bubbling iron kettle is off-limits to nibblers. It contains the ingredients for old-fashioned lye soap. Many cakes of this cleaning agent (also rumored to cure poison ivy) are made and sold.

Another popular item, one that
(continued on next page)

1986 Harvest Daze Update

The accompanying article was written before this year's Harvest Daze actually took place. In the following paragraphs, Mrs. Cloudis gives an update of this year's event.

It rained . . . and rained . . . during the week leading up to Harvest Daze. Even at midnight of the night before our "big day," it poured.

Bales of straw, destined to provide seating for the hundreds of people that would watch the entertainment on Saturday and to serve as pews for those who would come to worship under the tent-turned-sanctuary on Sunday, had to lie on the wagons inside the farm implement building. This building, too, had to wait until Saturday morning (Harvest Daze) before it could be converted into the Brethren Brothers' General Store.

Everyone and everything had to wait — a difficult thing to do when the brain keeps sending urgent messages that things need to be done NOW!

But on Saturday morning, before the people arrived, the bales of straw did become seating, the implement building did become a store, cooking fires did get lit. And even though there was a brief spell of drizzle, the rain ceased and people came . . . and came.

Fellowship flourished. Friends who had not seen one another for weeks, months, even years were together, hugging and shaking hands enthusiastically. It was good!

The blessing God provided in the form of money (nearly \$3,000) to be given to charities and missions did not exceed the blessings of joy and love we experienced during the events on Saturday, the worship service on Sunday, and even during the cleaning-up process afterward.

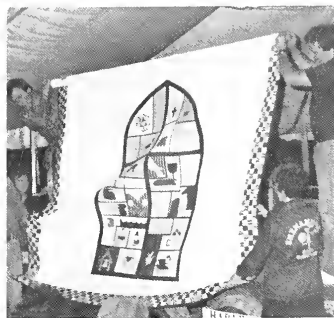
Someone said that Harvest Daze is the only true form of fellowship that this community ever experiences. We're not sure it's fair to the community to say "the only true form." But we agree that it is one of the purest forms.

Sunday morning worship was unique, a mix of the old and new.

It felt very Brethren-ish to sit together on bales of straw in our old-fashioned garb. The television cameras and news people who had come to televise the presentation of the *Guideposts* award to our congregation seemed out of place. What *was real* was the love of the Holy Spirit that had flowed through our congregation to Jim, Nancy, and Becky Reese during their time of need months earlier. This had been a family-type response, true to the Brethren.

Another part of this very special service was the installation of two new deacon and deaconess couples — Haldon and Sandra Ashton and Larry and Nancy Shirey. In addition, the BYC presented to the church the Southern Indiana District Rally Banner, which the youth had been awarded for having the best attendance at a youth rally and for being the most active BYC.

Truly, this 100th year at the First Brethren Church of Oakville has been an outstanding one in the life of our congregation.



The Centennial Quilt, made for this year's Harvest Daze, depicts traditions and activities significant to the Oakville congregation.

has attained the status of a tradition, is the Harvest Daze quilt. Each of these quilts has had its own unique design, generally reflecting the theme of the particular festival. The women of the church contribute much time, talent, and energy to the creation of these quilts.

Various ideas from the Brethren faith and from the Oakville congregation's traditions and activities were incorporated into the 1986 Harvest Daze quilt. This was achieved by using applique, cross-stitch, and embroidery work to create a stained-glass design.

Each panel of the stained-glass window is a different picture. For example, one panel is a campfire, representing Camp Shipshewana; another is chain links forming a circle, representing the prayer chain; another is a foot tub and towel, representing footwashing; etc. This quilt was named the Centennial Quilt, in recognition of the fact that this is the 100th anniversary of the First Brethren Church of Oakville.

The profits from Harvest Daze are given to missions at home and abroad. In the past, some of the money was used to make improvements to the church building. All of the profits from the 1986 Harvest Daze will be used for outreach through the American Red Cross, Ashland Theological Seminary, Heifer Project International, Logo Pedics, and Believer's Gift.

It is the desire of the congregation of the First Brethren Church of Oakville to touch as many lives as possible with the resources entrusted to its members by a generous and loving God. [†]

Evangelistic Encounters in the Book of Acts

Obstacles: God's Opportunities

By William D. Walk

HAVE you ever made a visit on behalf of the church and the Lord? While knocking on the door, did you think, "I hope no one is home?"

An outreach team from First Wesleyan Church in Roanoke, Va., knocked on a door. A man answered the door with a gun in his hand. I think for awhile that outreach team wished that no one had been home. Talk about obstacles!

Paul and Silas faced obstacles. What did they encounter? How did they handle it? What can we learn from their experiences? In Acts 16:16-34 we find three obstacles that Paul and Silas faced which we also may encounter. They are interruptions, hostility, and imprisonment.

Interruptions

While Paul and Silas were attempting to present the gospel in Philippi, they were continually interrupted by a slave girl with a spirit of divination. She kept following them around shouting, "These men are servants of the Most High God, who are telling you the way to be saved" (Acts 16:17, *NIV*).

We, too, encounter interruptions when we attempt to witness for Christ. The telephone, television, children, company. Have you ever encountered any of these while making a visit on behalf of the church? If not, maybe you need to make a few more calls!

Once while making an evangelistic call, another person and I were getting ready to present the gospel. But the children kept coming into the room. They would leave, then come back again. They were a real

interruption. Finally, the person making the visit with me took the children to another room and played games with them. While they were gone, the parents both prayed to receive Christ. They later became active in the church.

I could have become angry with the children. I could have told their parents to do something with these wild kids. But if I had, I would have lost an opportunity to lead this couple to Christ. But by being sensitive to the leading of the Spirit and by working together, my partner and I were able to lead this couple to Christ. And as a result, the Lord was glorified.

We are not likely to be interrupted by a slave girl filled with a spirit of divination, who tells who we are and what we are planning to do before we are ready to do it. This is not the kind of obstacle we are apt to encounter.

But we do encounter interruptions. Therefore we must plan how we will deal with some of those interruptions before they become a reality. We must pray that God will give us the grace to handle them wisely when they occur. And most of all, we must let love lead the way.

Hostility

Paul and Silas were interrupted by a girl with a spirit of divination. Paul dealt with this interruption by casting a demon out of the slave girl. But in doing so, he incurred the wrath and hostility of those men who had come to rely on this girl's powers for their livelihood. In response, these men had Paul and Silas beaten and sent to prison.

When we witness for Christ, we touch the nerves of others and find ourselves in hostile situations. Many people do not want to hear the gospel. Some people do not want Bible study and prayer groups meeting in

Rev. Walk is pastor of the First Brethren Church of North Georgetown, Ohio.

homes in their neighborhoods. Therefore, when we take steps to start a new church or to enlarge a present one by forming such groups, we encounter hostility.

In addition, we sometimes find ourselves in threatening situations or in dangerous places. Several years ago I did some outreach work in Ft. Lauderdale, Fla. The place of our assignment was "the Strip," the roughest place in Ft. Lauderdale.

"If God hasn't chosen to release you from your prison, maybe it's because He wants you to witness to your jailer."

We stopped people on the street. We asked them questions. Then we tried to present the gospel. What if we stopped a drug dealer or pusher? What if we stopped a prostitute whose pimp was just around the corner? We learned to pray in a hurry — with our eyes open!

But in addition to *people* who are hostile to our witness, we face an enemy who cannot be seen. I speak of Satan. Of course, *he* does not want the Gospel of Christ to spread.

When we encounter hostility, we often respond in one of two ways. At one extreme, we run ahead with reckless abandon, throwing all caution to the wind, thus destroying our opportunity to witness. Or at the other extreme, we run the other way, taking no risk on witnessing.

Needless to say, no one will be won to Christ by either response. But just as with interruptions, if we plan and pray, we can overcome hostilities before they surface. We must let love prevail so that the seed of the gospel can take root and grow.

Imprisonment

The third obstacle faced by Paul and Silas was imprisonment. Talk about the pits! How can the Gospel of Christ be shared in a situation like this?

Perhaps you're thinking, "I've never been to prison, so these verses of Scripture have nothing to say to me. As long as I live right, I should be able to avoid prison."

Maybe that's true. But maybe it isn't. Suppose you were arrested for having a Bible study in your home. When you refused to stop the study, you were arrested again. This time you are put into prison for contempt of court. If this happened, would you sing at midnight? For that matter, would you sing at any time?

But we sometimes encounter other kinds of prisons that don't have bars at the windows or guards at the door. Perhaps you reside in a rest home or are confined to a hospital. Or perhaps you are a "shut-in" in your own or someone else's home. That could be your prison. God gives us many opportunities to share our faith with those who care for us in these settings. How He would rejoice if He saw us faithfully praising Him in such circumstances!

Paul and Silas sang praises to God while they were in prison. Through their singing, they not only rejoiced in the Lord, but they also shared the Good News of Christ. The Lord honored their faithfulness. They were released from prison, and the jailer and his family were brought into the family of God.

If God hasn't chosen to release you from your prison, maybe it's because He wants you to witness to your jailer. Or perhaps He wants you to meet this obstacle and to be victorious.

Conclusion

No, the man who met the outreach team at the door with a gun in his hand did not accept Christ as Savior that night. I don't know if he ever did. But the Lord was still able to work through that obstacle. He took a fearful, hurting person — a police detective who had made some enemies — and brought him some peace and some people to talk with him. The Lord brought healing that night.

Our obstacles can be God's opportunities. If we pray regularly for opportunities to witness, we can then use those opportunities for God's glory. God will enable us to turn our obstacles (interruptions, hostilities, imprisonment) into great opportunities.

Someone has said that when we face mountains, we can either allow them to stop us, or we can tunnel through them, climb over them, work around them, or turn them into gold mines. Obstacles are opportunities. What could we accomplish if we believed we could not fail?

While in the process of writing this article, I received a phone call in which I learned of the death of my brother-in-law, John, in an industrial accident. In the past three years, John had faced various obstacles as he shared his faith in Christ. Some of his fellow workers made fun of him. Some called him "Preacher." But others listened and knew they had a friend when they needed one. Only eternity will reveal how many people will be in heaven because of John's testimony, faithfully given even in the face of obstacles.

"Our obstacles can be God's opportunities. If we pray regularly for opportunities to witness, we can then use those opportunities for God's glory."

When eternity comes, will there be people in heaven because you remained faithful in the face of obstacles? Will there be people in heaven because you allowed the power of Christ to work in your life?

When Jesus gave us the command to reach the world for Him, which we call the Great Commission (Matt. 28:19-20), He preceded it with the words, "All power [authority] is given unto me in heaven and in earth" (28:18). With power like that behind us, what obstacle can stand in our way? [†]



When Someone Sees Me In The Bad Times

By Joan Martin

UNBELIEVERS aren't impressed when my life is going well. They like to watch me when my back is against the wall or when I'm worried. Then they ask, "What is God doing for you now?" They look at me when I'm vulnerable to see if my private life squares up with my public image. I sometimes forget that I must take Jesus along when I walk my dog or when I referee my children's quarrels.

I was arranging a coffee party for my neighbors, most of whom were not Christians. I also invited Karen, an ardent Christian. "I'd like you to come and help me love these gals," I said.

"Great," she replied. "We'll turn it into a prayer meeting."

"No we won't," I answered. "I don't want to turn them away."

"If the Spirit leads, I'll turn it into a prayer meeting," Karen replied stubbornly.

I thought, "Are you being led by the Spirit, or are you determined to lead Him?" Within a few days I cancelled the party. Karen's dog had dumped many "a gift" on my front lawn. People spoke of her "pushing Christ" into their faces while they saw many incidents in her private life that did not impress them. I held the party later without her.

Mrs. Martin is a free-lance writer living in Wayzata, Minnesota.

"Don't tell me how you face your troubles," the unbeliever shouts. "Show me where you've had success."

I listened to a woman I know speak about her life and hurts. After telling about herself and her family, she presented Christ and asked people to accept Him. But there had been no deep struggles in her life.

"Trouble never leaves us where it finds us. Either we become bitter or better, and those watching us are influenced either to learn from our lives or to turn a deaf ear."

The hurts she told about were minimal. She had never faced the kind of problems that drive many people to despair. I couldn't help but think, "I'd love to hear what Christ does for you when your child goes wrong or your marriage fails or you lose a loved one." Her preaching, since it lacked depth of experience, had done nothing to edify me.

Later I heard that another woman I'd known for many years was speaking in my area. "I'll just go and hear Winnie," I thought. I knew that she had experienced deep hurts, for I had often prayed for her and her burdens. Following her message, I

went up to her and said, "Dear friend, the lovely part of your testimony was that I knew you lived through it with Jesus. He got bigger and you smaller as you talked."

Worry is one of Satan's favorite tools. I used to worry about everything. If I didn't think of anything to worry about in the morning, I'd worry about that. I couldn't seem to give my concerns to the Lord, and therefore I experienced no victory. Philippians 4:6 says, "Don't worry about anything; instead, pray about everything; tell God your needs and don't forget to thank him for his answers" (TLB).

I heard someone say, "When you leave here today, leave that problem or burden or fear here too. Refuse to take it with you, but hand it over to the Lord." By an act of my will, I did; then I drove toward home with my friend. As we neared our destination, I thought, "Well, Lord, You're going to have to hurry the solution." We drove on, and I hung on to my trusting. Suddenly my friend gave me the solution to my problem in several sentences. I listened to what she had to say because I knew that her words were backed by a close walk with God.

Trouble never leaves us where it find us. Either we become bitter or better, and those watching us are influenced either to learn from our lives or to turn a deaf ear.

Psalm 50:15 tells us to call on God when we are in trouble. When my son was in rebellion, many neighbors, acquaintances, and friends wit-

nessed our hurt. When it was over, a woman came to my front door. "I've come to tell you about my daughter," she said. "I know you won't be shocked because I've watched you all along and heard how you spoke of others whose kids went wrong."

When my neighbor is sitting in my kitchen and the telephone rings, she hears my conversation. She listens to my kids as they play in her family room. She hears what they say about our rules and our parental concern. She may even have opportunity to bring in my mail and notice what is in it.

"We never know when our private lives and our public images will come crashing into each other, as a baby Christian or an unbeliever looks on."

When my brother died, she saw how I handled my sorrow. "What will Jesus do for her now?" she may have asked. "What will all the words she's said to others mean to her now that she is the one who is hurting?" My unbelieving friend needed to see that I still possessed the peace that passes all understanding (Phil. 4:7) now that it was my turn.

I have made many moves around the country. I sometimes receive letters from faraway friends which say, "You always take the moves so well. I'm sure you are settled already with many friends." I realize how they see me. Because I seem to be on top of things, they can't express how hard a move has been on them.

I always write back to say, "No, I don't handle it well. You have not seen me when I run to the Lord in tears and pour out all my hurt and loneliness. As a matter of fact, I've not found a close friend yet, but I know God is going to give me one when He is ready. Please pray for me, for I have many bad moments." Then, in the letters I receive back, their true feelings pour out — just like mine.

A young woman in our church seemed perfect. She proudly announced, "I don't have any non-Christian friends." And her standard answer to anyone else's problems was, "You just have to have

faith." Her self-righteous attitude made others feel very unspiritual. Therefore they never shared with her their hurts.

One day this young woman discovered she needed surgery. Her faith went limp as a dishrag. She worried constantly about how she would cope and what would happen if the biopsy proved unfavorable. She kept asking how God could let this happen to her. Her "bad time" had come, and it showed what was really inside her.

I stopped for a red light and the woman behind me didn't. When her car hit the back of mine, I opened the door and went back to see the damage. "I'm sorry," she apologized. "I was thinking of something else and I wasn't watching."

Not much harm was done, and we parted. I thought later, "What if I look out from the choir next Sunday

morning and see this woman seated in the pew? What will she remember about me? About my attitude? About my Christian witness?" We never know when our private lives and our public images will come crashing into each other, as a baby Christian or an unbeliever looks on.

I can't live my life without scrutiny from others. The only assurance I have of a sweet spirit and victory in trouble is to live close to Christ. It takes discipline to stay in His word and to go to Him in prayer. Even knowing His word isn't enough if I don't know Him. But if He's living through me, He will take me to people who hurt and enable me to witness for Him.

"Lord, when my bad times come, help me to look to You for what I should say and do. Let me not make You ashamed of my actions." [†]

Christianity is . . .



Being thankful for His Abundance

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11/86

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Launching a New Year

Brethren Peace Committee, Phil Lersch, Chair

Resolved to Begin

AS REPORTED in the September EVANGELIST, the BRETHREN RESOLVE FOR PEACE (as printed in the June EVANGELIST) was adopted without amendments by the delegates at General Conference. It was "almost unanimous."

We greatly appreciate the support given this important document by that vote. Now our united work begins — the work of implementation. Let's get started.

The body of the RESOLVE, sandwiched between the introduction and brief conclusion, consists of five sections — identified by five Roman numerals, as you may recall — each with several subpoints. Those five headings and the subpoints form the *suggestions for action by us all* that the RESOLVE was designed to prompt.

Throughout the next year or so, the Peace Committee will keep the content of the RESOLVE before you through various channels. And we'll offer ideas for implementation in your local churches and communities — and encourage your response.

To begin, here again is the first section:

1. To oppose tyranny, injustice, exploitation, and dehumanization as interpreted from a biblical perspective whenever and wherever they exist.

1. To vote against candidates, regardless of political affiliations, when they encourage or support such practices at home or abroad.

2. To express our opposition to these practices in writing, surveys, telephone, and personal contact with political candidates and public officials.

3. To encourage those whose conscience moves them to action to oppose these practices politically

by raising questions and drawing attention to such evils, and using our resources for truth and justice.

4. To use our resources for truth and justice.

5. To encourage local congregations to establish a Peace or Social Concerns Committee to aid in the implementation of points 1, 2, 3, and 4 above.

The fulfillment of these significant tasks is long term. But naturally, the place to begin is with a definite first step.

So, first of all, please follow through with number 5 above. This is a good place for all of us to begin. As soon as possible, please establish a Peace or Social Concerns Committee in your congregation (if you don't already have one). This fall, as you plan for the coming year, may be a good time to do this. Then send me the following information about the chairperson of that group (send to 6301 56th Avenue, N., St. Petersburg, FL 33709):

Name
Full Address
Phone Number
Position Held
Church Represented

Educational materials and other information can then be channeled through a specific person in each congregation. Some items will relate

to the RESOLVE, but there will be other areas of concern as well. Your cooperation is appreciated.

Thank You, Brethren

A total of 27 attended the two workshops sponsored by the Peace Committee at General Conference. One was a slide show about "Christian Peacemaking in a Nuclear Age"; the other was a panel discussion (Harold Barnett, Dale Stoffer, Jeff Weidenhamer) about Nicaragua. In addition, about 30 Brethren Youth and advisors attended a special viewing of the slide show on another afternoon.

Special thanks to the panelists, who did a superb job, and to all who attended. The interest in these presentations was evident by the attentiveness of the audience and their comments and questions both during and following both workshops.

It was also gratifying to see the literature stacks on the Peace display table become noticeably smaller by the end of the Conference. Ask those who attended Conference to loan you what they picked up from the literature tables from several different committees and boards. They could also be asked to report to the congregation about what they experienced. Have you had your "Report Night" yet? [†]

Think It Over

God does not give to any nation the right to be first in power. God desires every nation to be first in serving the global family, bringing its natural resources to bear on the heartache and suffering of the world.

REV. GORDON COSBY
Church of the Savior, Washington, D.C.

Readers' Forum

A column in which readers can share their thoughts and views with the Brethren.

Loving Youth Enough to Trust Them

After working for a year in Pathway, a group home for delinquent teenage boys, I've learned some things I think might aid in bringing up our Christian children.

I have always said that youth are the future of our nation, which includes the church. The nation's future is a big responsibility to put on the shoulders of youth, especially since most of us expect them to do a better job than we have done. It's a big responsibility to put on youth whom, at this point, many adults don't trust, understand, or even care for. Right now in our society the general attitude toward youth is that they are a chaotic, irresponsible, untrustworthy, loud-music-loving generation. Even adults in a lot of churches feel this way. Yet we put the responsibility of our national future on these young people.

The most common cause of young people being in trouble today is broken homes. I'm not saying that all broken homes produce children in trouble, nor am I saying that all troubled youth come from broken homes. But more and more homes break up each year, and more and more children get into trouble, and at younger ages.

One thing that a broken home takes from a young person is close communi-

cation with and affection from people who really count. When these are gone, the pressures of the world press in on young people and teach them many things. Boys seem to take this pressure the hardest, because the world teaches them to keep their feelings to themselves. They are taught to remain "masculine" at all times, to never have any love for another male, including Christian love and friendship. As a result of these pressures, young people begin behaving in the manner the world teaches them.

One of the things that pleased me at the group home is that they make an attempt to reestablish this communication and affection that are lost when homes break up. At Pathway they also concentrated on reestablishing respect, responsibility, love, kindness, and understanding. I've always felt that these attributes, plus trust, are necessary in order for young people to grow normally. I also believe that these must continue in order for a young person to become a normal adult in society.

Love and trust are important to young people. But it takes other things to prove love. People say, and I agree, that you must sometimes say "No" to young people and that they

sometimes want you to say "No" so that they know you love them.

I also believe, however, that young people need to be trusted. I know from experience that a person may love another person with all his heart, but if that person who is loved is not also trusted, he doesn't know that he is loved. I believe that you can say "No" to a young person and still trust him. The hard part is figuring out whether you are saying "No" because you love or because you don't trust.

Trust is more important than many people want to believe. In I Corinthians 13, trust is mentioned as one of the attributes of love. Yet some parents don't trust their children. Young people who grow up without trust seem to strive harder to prove themselves to others, and they run into a lot of problems as a result. Some of these young people grow up with very low self-esteem and find it hard to make decisions when they leave home and get away from their untrusting parents. Trust gives one the ability to make confident, well-thought-out decisions, and when trust isn't there, a young person feels lost.

To recap, the future of our nation is a big responsibility to put on youth, but it is a reality. Someone once said, "You must make mistakes before you can learn from them. This means that we must love our youth enough to let them make mistakes. We need to let them make mistakes, then teach them to take responsibility for their actions and to learn from their mistakes. I know it's a lot to ask, but if we are going to force the future of our nation, including the future of the church, on our youth, we must trust them to do as good a job as we have done, if not better.

Our youth today deserve to be trusted. They do a lot of good for us. Remember, love always perseveres, always hopes, always protects, and always trusts.

MICHAEL WARNER

Mr. Warner is a member of the First Brethren Church of North Manchester, Ind. He now lives in North Canton, Ohio, where he attends the Trinity Brethren Church. He is a former Brethren Youth Summer Crusader. He also spent one year in Brethren Volunteer Service, during which he worked at Pathway.

A Warrior Falls in Nappanee

A man died in our church recently. His name was Oscar "Dick" Sechrist.

Dick was 96 and had been a mail carrier from 1916 to 1956. He taught Sunday school for more than 40 years, and was once given the "Teacher of the Year Award" by the Board of Christian Education of The Brethren Church.

He was precious to me, as he was to all former pastors of the Nappanee First Brethren Church, for Dick was a prayer warrior. I use the word in a militaristic way, for Dick knew that we were fighting a spiritual battle. It was often said as a joke, but everyone in Nappanee knew it to be true, that "If you want immediate action, tell it to Dick, for he has a straight pipeline to heaven!"

I fear for the church since Dick is gone. Who will take up his mantle of prayer? Where is the power of Elijah?

Dick's going is heaven's gain, but earth's loss.

The three major television networks were not here for his memorial service. Dick's passing was not published on the front page of the *South Bend Tribune* or even the front page of the *Nappanee Advance News*. They all missed it. They cried and groaned when Elvis died. Even so, we should be gnashing our teeth and fasting over the loss of such a vintage warrior as Dick Sechrist.

I do not exaggerate when I say that with Dick gone, the storm clouds are gathering and we need to "gird up our loins" and run, and not walk or limp or crawl, as we have done in the past.

May the memory of this great warrior summon more like him for the remaining battles ahead.

Rev. ALVIN SHIFFLETT

Dick's Pastor



What's Happening In Home Missions?

NOVEMBER again, and time to emphasize Home Missions. One year ago I wrote a brief article entitled "What's Happening In Home Missions?" I can't improve upon that title, so here I go again. What's happening in Home Missions?

At the present time, there are 16 Home Mission congregations in various stages of development. Also, several classes are being considered, and we anticipate the announcing of at least two more locations in the near future.

As stated on other occasions, there remains the need for committed people to locate in areas of new classes and congregations to assist in the development of the work. These we call "Tentmakers."

The Missionary Board has approved the addition of a staff person whose responsibility it will be to supervise the Home Mission pastors and congregations. This person should be in place early in

1987. Of course, your prayers and support of this supervisor are solicited.

The Hispanic challenge continues to be a vital part of the North American ministry. Dr. Juan Carlos Miranda will give more time to development of new Brethren Hispanic work, with Rev. Vidal Juarez assuming responsibility for the Pasadena Church. If you know of "pockets" of Hispanics that might be responsive to a Brethren witness, please contact the Missionary Board office.

Readers in areas without a Brethren witness... why not be that witness? Write the Missionary Board office if you are willing to be involved in organizing a class or Brethren congregation in your community.

Let's make 1987 a banner year for Home Missions.

JAMES R. BLACK, Executive Director
Missionary Board of The Brethren Church

Developing a Home Missions Spirit

THE Brethren Home Missions pastors held their second annual Home Missions Conference in Columbus, Ohio, June 9 and 10. Rev. Bill Kerner, himself a former Home Missions pastor, served as the resource leader for the conference and presented ideas on what makes a successful pastorate. The pastors were also able to share ideas, consider various concerns, and encourage one another.

One of the ideas expressed was that we as a denomination make a concerted effort to develop a Home Missions spirit. A number of our churches have shown a commendable interest and involvement in the Home Mission work of the brotherhood. But desiring to broaden this interest, the Home Missions pastors presented the following list of suggestions as a means for deepening the Home Missions spirit in the church.

What can individuals do to develop a Home Missions spirit?

1. Pray for the Home Mission works and their pastors. In order to make your prayers specific, keep the "Praise and Prayer" letter from the Missionary Board at hand. Many churches mail this letter with their monthly newsletter. If your church does not do so, consider this.

2. Participate in the Growth Partners Club. With the costs of land and building escalating, participating in this club is an excellent means of contributing tangibly to the expansion of our Home Mission works.

3. Consider tentmaking. Since we are a small denomination, building a solid core group can take time. If more Brethren individuals and families who are grounded in the faith would commit themselves to serving as tentmakers, our new works could move ahead more quickly. Guidelines for service as tentmakers are available from the Missionary Board.

4. Consider starting a Brethren

class. With one in five families moving every year, many Brethren families move into areas that have no Brethren church. One of the best means of starting new Brethren works is for such families to begin a Brethren class (a home Bible study) with interested neighbors or fellow Brethren. If you have an interest in this or if you wonder what is involved in starting a class, write the Missionary Board.

What can churches do to develop a Home Missions spirit?

1. Pray! The united prayers of God's people are the most powerful force for extending the work of The Brethren Church.

2. Educate your people about our Home Mission works. Home Missions month in November is an excellent time to inform your congregation of the various church-planting enterprises in the church. In addition, encourage your people to write words of support to the mission pastors and churches.

3. Adopt a Home Mission work. Your church or possibly one of your Sunday school classes or auxiliaries may want to select one mission work to support with your prayers, correspondence, and finances.

4. Encourage involvement in the Growth Partners Club. Can you imagine what could be done if every member of The Brethren Church were a member of this club? Gifts to new churches would average \$300,000 instead of the current \$13,000.

5. Support Home Missions through your offerings. Seek to meet the support goal for missions (\$42 per member) established by General Conference.

6. Extend loans to Home Mission churches. If you have surplus funds,

why not make them available for the Lord's work! Think of the ministry your money could be having as low-interest (or no-interest) loans to mission churches buying land or building a first unit. Such loans can best be administered through the Missionary Board's Revolving Fund.

7. Provide the support for a mission pastor. One church or several churches might consider taking over the salary of a mission pastor, thereby making it possible to plant more churches. Your church might even take another person on staff with the understanding that he would be responsible for starting a new congregation.

8. Challenge young people with pastoral and missionary work. One of the most important respon-

sibilities of any church is to be concerned about its future leadership. A church that is not setting apart young men and women to serve the church locally and denominationally is a church with a bankrupt future.

We encourage every individual and church in the brotherhood to consider these suggestions seriously and to begin today deepening the Home Missions spirit among us. The Lord will honor such commitment!

Your servants in Jesus Christ,

Charles Ankney, Bloomingdale

Gerald Barr, Sarver

Steve Cole, Newark

Jim Miller, Carmel

Robert Mitchell, Mesa

Robert Payne, Hickory

Dale Ru Lon, Town and Country

Dale Stoffer, Columbus

Roger Stogsdill, Columbus

First Anniversary Celebration At Scioto Brethren Fellowship

By Pastor Roger O. Stogsdill

SCIOTO Brethren Fellowship celebrated its first anniversary September 14. "Pray Without Ceasing" was the theme of the worship service. In my message for this service, I emphasized that ceaseless prayer requires humility. We must remember that we come before the Almighty God as sinners. Even so, we can come with a measure of confidence because of Christ's work on the cross.

I also pointed out that ceaseless prayer seeks God and His will, and it perseveres in order to tap into God's strength through the Holy Spirit. I then challenged each person to write down three specific prayer requests to be handed in, which I could include on my prayer list.

We closed the service with singing and a time of prayer. During the singing of "Seek Ye First," the people came forward to place their requests in a basket. After the song, they joined hands for a time of prayer for one another and for their requests. Following the service, all were invited to our home for a cookout.

During the past year our group has had three major emphases. The



Scioto members gathered for a cookout are (l. to r.) Pastor Roger and Kim Stogsdill, Jeff and Kim Chittenden, Bill Deardurff with children Luke and Amber, Jan Henderson, and Dennis Krais.

first was Bible study. We must study God's word regularly in order to benefit from its guidance.

The second emphasis was worship. Since the group is still in its infancy, we have had few of the "extras" in worship (piano accompaniment, special music, etc.). In some respects this has been a blessing. The potential distractions have been minimal, allowing each individual to focus

upon the Lord.

The third emphasis was sharing. Even though our group is small, the members have varied backgrounds. Each person has been able to share his or her knowledge and abilities with the others. This has created a deep sense of fellowship.

We pray for God's continued blessing upon us and the rest of His family through the coming year. [†]



Frustration and Joy at Smoky Row Brethren Church

By Pastor Dale R. Stoffer

I KNOW of few other ministries in which the depths of discouragement and the heights of accomplishment are so pronounced as in Home Mission work. There is the loneliness of being isolated from other Brethren people, yet also the excitement of seeing people who never heard of The Brethren Church becoming involved.

There is the frustration of having few people who are truly committed to the work during the early years, but the joy of seeing new people ask where they can help. There is the disappointment of having families who have become a vital part of the work transferred by their employers, but the reward of seeing people transferred from the "domain of darkness" to the "kingdom of His [God's] beloved Son" (Col. 1:13). The life of the Home Mission pastor and family is certainly not easy, but neither is it without its great joys.

The past year at Smoky Row Brethren Church certainly combined these elements of frustration and joy. Once again eight families moved away (as occurred in 1983), but twelve other families became involved. Even though our worship attendance plateaued at the 55-65 range, we saw steady growth in our Sunday school program and our Growth Groups (home Bible studies).

Especially gratifying was the large percentage of our people involved in a wide range of ministries in the church. We also baptized three people in the past year and continue to develop a strong sense of commitment to the Lord and His people.

Our congregation has been maturing in all facets of its ministry. In the children's Sunday school department we now have two rotations of teachers who serve six months, then have six months off in order to attend adult classes. At the adult level we have developed a three-year curriculum with a rotation of six teachers.

Our Growth Groups continue to be an excellent means of leadership training as well as a nurturing ground for all those involved. The deacons and deaconesses installed last year have completed a thorough study of their office and are now assuming their new responsibilities.

Our vacation Bible school and youth programs have also enjoyed success.

We truly want to thank all of you for your prayers and support. It is so important to Home Mission churches to know that you are upholding us, especially during these "lean times." [†]



CARMEL BRETHREN CHURCH

James Miller, Pastor/1907 E. 116th St., Carmel, Indiana 46032/(317)848-7211

Dear Fred,

I quite agree that it has been far too long between letters, and I can find nothing substantial to blame that on except pure procrastination on my part. I value your opinion far too highly to allow our friendship to become stale. Possibly if we, for the present, confine our discussions chiefly to the establishment of this congregation, this limitation would prompt us to sit and write.

To catch you up, then, on where our church stands at present: As ever in the two years we have spent here, we continue to fight the frustration that comes from planting Brethren churches. Not that good things aren't happening — they simply don't occur as frequently as we would like. We have, in these two years, seen more than 20 new people become involved in our church, including four family units in the past six months.

Nearly 60 percent of our adults have reported to me that they have shared their faith with a non-believer since the first of this year — some more than once. I am trusting that this percentage will rise even higher as the year goes on. One of our new members, a young working girl, was added as a result of conversion, and we thrill to see her growth in her new-found love.

Our average attendance continues to improve, with some of our highest monthly averages occurring this summer. This gives us great hopes for the fall! I see every evidence that our people are dedicated to being disciples and growing into the image of Christ. "What would Jesus do?" has become the battle cry of our group. Yes, we certainly have much to be thankful for once we set it down on paper.

The one missing element is the explosive numerical growth we hear "other" churches in those "other" denominations experiencing. Why not in The Brethren Church? Several reasons come to mind, the most important being our strong call to obedience and discipleship — narrow is the way that leads to life and few there are that find it. I can hear you now: "Typical church-planter rationalization!" Maybe so. I must admit to trying to devise ways of getting the word Baptist or Methodist into our name, but as yet I have found no appealing combination. (And "Crystal" doesn't fit with our proposed building of brown cut stone.)

We do struggle with a lack of identity in our community. We have now moved from the elementary school, which served as our

(continued on next page)



Building for Growth at Bloomingdale Community Church

By Pastor Charles F. Ankney

WE PRAISE THE LORD for a tremendous opportunity to reach people for Christ here in Florida. Hundreds of new homes and apartment buildings are being built in the immediate area of our church building.

God has blessed, and because of that we are in a gradual growth pattern as shown by the chart at the right. It compares average attendance figures from September 1985 and September 1986 for Sunday school, morning worship, and Sunday evening services.

During this past year (October 1, 1985, through September 30, 1986), God blessed us with eight new converts, eight baptized, and eight new members received.

At the beginning of this year, it

became apparent that we could not sustain a long-term growth pattern with the facilities we now have. The building is only one-half the size necessary to start a new congregation. We have no facilities for Sunday school or children's church.

	Sept. 1985	Sept. 1986
Sunday School	14	28
Morning Worship	23	40
*Sunday Evening	13	30
*We just began regular Sunday evening services in September 1985.		

About 75 (maximum) can be accommodated for worship services. Other than that, we have a small kitchen, two restrooms, and one small room which is supposed to be used as a baby nursery, Sunday school classroom, children's church

worship area, and the pastor's study (all at the same time).

The immediate need is to build an educational building that will also include the pastor's study and a much-needed storage area.

With no funds available to build and a debt of 22 thousand dollars on the existing building (which we were unable to make payments on), here is what we did (with the Missionary Board's approval): We sold a little over three acres of our eight acres of land (leaving us nearly five acres). The land was sold for \$75,000 (more than the Missionary Board paid for the entire eight acres). After the realtors received their ten percent, we paid off our \$22,000 debt to the Revolving Fund of the Missionary Board. We now have the balance of the proceeds from the land sale (about \$44,000) in a building fund account in the bank.

An architect has been engaged. By doing much of the work ourselves, and with God's help, we will build a 30- by 60-foot addition (doubling our building size) for the amount of money we have in the bank (\$44,000), without going into debt. Please pray with us about this.

While you are praying, also pray with us about our dream. Once the educational unit is built and we have some room to grow (with our prime location and with all the new housing in the area), we believe our average attendance will grow to 75 *by the end of 1987!* Since we can't seat more than 75, we will be forced to *build a new sanctuary! P.T.L.*

Preliminary plans are to build a 60- by 80-foot sanctuary in 1988. It would provide a foyer area, platform and baptistry, and would seat about 350 people.

Dream with us and pray with us for the realization of our dream. Claim with us the promise found in Ephesians 3:20 — that God "is able to do *exceeding abundantly above* all that we ask or think, according to the power [His power] that worketh in us." [†]

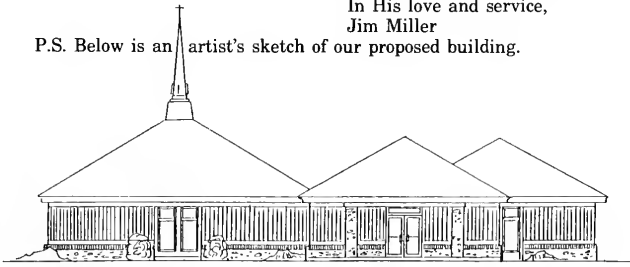
worship center for six years, to the Carmel Public Library. A temporary stop, we hope, as we prepare to build our first permanent structure. As always when dealing with construction, hoped for starting dates have come and gone, as we have fought our way through the red tape surrounding our land. One more public meeting with the Board of Zoning Appeals and all that will stand between us and groundbreaking will be the finances. As always, I appreciate your encouragement in this area. You know the struggle I face within over finances. You are correct, though. God will lead. "In all your ways acknowledge Him, and He shall direct your paths."

Yes, we are still convinced of the great potential of this community. Families here are in dire need of the contentment and peace which the gospel of Jesus can provide. And more people arrive daily. We are still projected as one of the fastest-growing communities in Indiana through the turn of the century. Our emphasis upon God's word fills a need here and will greatly benefit this community.

I echo your sentiments regarding the choice of theme for our 1986-87 Conference year — "Pray Without Ceasing." That is possibly the greatest lesson we have learned in our two short years, the necessity of prayer. I am thrilled that our Brethren will focus upon it, as we have, and I pray that it will lead us into renewal and vitality.

In His love and service,
Jim Miller

P.S. Below is an artist's sketch of our proposed building.



Winding Waters Church Dedicates New Addition on September 14th

Elkhart, Ind. — The Winding Waters Brethren Church held a celebration of dedication September 14 for a new addition to its church facilities.

The worship service of dedication included special music by Ashland Park Street member Linda Ebert, and a slide presentation of reflections on the history of the Winding Waters Church family. The service was followed by a potluck dinner and games.

The new addition, which totals approximately 11,000 square feet, is in two sections. One section houses a community center and kitchen, while the other contains offices, three classrooms, and a conference room.

The dedication service was held in the community center, which was decorated

with over 500 balloons and a number of flower arrangements. The service climaxed with a balloon lift in



the parking lot, when the 500 balloons were released in celebration.

The new facilities will be used to expand the present church school,



Above, section of new addition that contains classrooms, offices, and conference room. At left, the section housing the community center and kitchen.

youth, and preschool programs, and for reaching out to families in Elkhart.

— reported by Carol M. Pawlak

Investors' Group Buys Pub. Co. Building; Plans to Remodel for Church Headquarters

Ashland, Ohio — A group of Brethren investors has purchased the Brethren Publishing Company building at 524 College Avenue and plans to remodel it into a denominational headquarters for The Brethren Church.

The purpose of the remodeling is to provide space on the main floor for all the denominational offices.

This means that Missionary Board offices, presently located in a house next door, and Board of Christian Education offices, now on the second floor of the Publishing Company Building, will be on the main floor of the building, along with the Publishing Company offices and the offices of the Director of Denominational Business and the Director of Pastoral Ministries. The printing operation of the Brethren Publishing Company, which formerly occupied a section of the main floor, has been moved to the basement of the building.

The desirability of having all the denominational offices together has been recognized for some time, and an ad hoc committee of the General Conference Executive Council studied various possibilities of achieving this. Remodeling the Publishing Company building seemed to be the most feasible.

When it became evident that the Brethren Publishing Company was unable to finance this project itself and

that a major fund-raising drive did not seem advisable, a group of Brethren investors offered to buy the building and to finance the remodeling. The investors are undertaking this project as a ministry to the church, and not as a money-making project.

The investors have purchased not only the Publishing Company Building, but also the house next door in which the Missionary Board offices are located (which was likewise owned by the Brethren Publishing Company), as well as the four lots on which the two buildings are located. The purchase price was the appraised value of \$178,400. The investors will provide offices to the denominational ministries on a lease basis.

According to present plans, the main offices will be located along the outside walls of the building. This will leave a central corridor in which secretarial staff will be located, with partitions dividing this area.

Also planned is the installation of thermopane windows, the addition of an insulated wall along the inside of the exterior walls to reduce heat loss, and the installation of central air conditioning in the building.

The remodeling is scheduled to begin this month (November), and should take about three months to complete. During the remodeling period, the offices of the Director of

Pastoral Ministries (Rev. William Kerner), the Director of Denominational Business (Sterling Ward), and the editor of the *EVANGELIST* (Dick Winfield) have been moved across the street to the basement of the Ashland College Memorial Chapel.

While in these temporary offices, these men will be on a separate phone system. Persons desiring to reach them direct can call Ashland College (419-289-4142) and ask for extension 5482 (Ward), 5483 (Winfield), or 5484 (Kerner).

Missionary Board and Board of Christian Education personnel will continue in their present offices until the remodeling has been completed, and the Publishing Company Print Shop Manager has moved temporarily to the basement of the Publishing Company building. They, as well as the Sunday School Department of the Brethren Publishing Company, can still be reached by calling the National Office number, 419-289-1708.

Once the Missionary Board offices have been moved to the Publishing Company building, current plans are to lease the "Mission House" to other occupants until such time as the church should have need of it.

Even though purchase of the Publishing Company building has already taken place, the investors' group is still open to additional participants. If you are interested in sharing in this ministry to the church or would like more information, phone 219-533-0737 (see advertisement on page 19).

West Alexandria Church Celebrates Centennial Year with Tent Revival

West Alexandria, Ohio — The First Brethren Church of West Alexandria celebrated its one-hundredth anniversary during the week of September 21-28 by holding a tent revival on the site purchased for its future church building.

Each service during the week included special music, a time of testimonies, special messages, and an altar call. Approximately 200 people attended the first service on Sunday evening, September 21, and attendance for the week averaged around 150. More than 20 persons rededicated their lives to the Lord during the revival.

A number of West Alexandria members presented solo music for the services, including soloists Lois Olige,

Linda Gadd, Claudia Hurst, and Jane Bond. The Sounds of Happiness, a singing group composed of West Alexandria members Darlene Clark, Patty Nelson, Jane Bond, and Brenda Hamilton appeared several times. The Joint Heirs from The Brethren Church in New Lebanon sang at the first service. Others who sang were Tricia Gadd, Martha Knabe, Al and Patty Spoonamore, Lonnie and Reba Brown, and Kenney Hawley.

The Friday night service was held during a severe thunderstorm with winds strong enough to flip the tent flaps, even though they had been tied to concrete blocks. The congregation sang louder and the pastor talked louder, and thus they were able to overcome the noise of the rain on the

tent. God blessed with a great service and much-needed rain.

On Sunday, September 28, Sunday school was held in the church building, then the congregation moved to the tent for the worship service. This was the first Sunday morning service held on the proposed building site.

Following the service, a carry-in dinner was held, which featured a 300 pound pig that had been roasted over a charcoal fire all Saturday night. After the carry-in dinner there was a time of singing that concluded with a service of baptism. Three people were baptized in a watering trough placed on the back of a pickup truck.

The First Brethren Church of West Alexandria was actually 100 years old last year, but because the congregation was in the process of changing pastors in 1985, the centennial celebration was postponed until this year.

— reported by Luella Painter



Above, tent in which the revival meetings were held. At right, one of the meetings in progress. Photos by Luella Painter



Commitment is Theme of Midwest Conference Held September 19-21 at Cheyenne Church

Cheyenne, Wyo. — "Committed to Grow, Growing in Commitment" was the theme of the Midwest District Conference held September 19-21 at the Cheyenne Brethren Church.

Messages by District Moderator G. Emery Hurd, Pastors James Thomas and Gregg Moser, Missionary Board Executive Director James R. Black, and General Conference Moderator Warren Garner emphasized various areas in which Christian commitment needs to grow, including love, Bible reading and living, prayer, and missions. In addition, Rev. William Kerner, Director of Pastoral Ministries, led a church growth seminar aimed at helping growth get started.

In his moderator's address, Pastor Hurd challenged the Midwest District to make the best use of its smallness to minister for Christ as it works toward growth. He called upon district

members to overcome the disadvantages of smallness by prayer, faith, and effort.

The moderator recommended that each church develop a statement of purpose to guide its ministry; home Bible studies to stimulate growth through contacts with new people; mutual cooperative fellowship and ministry activities in addition to district conference; and a system of reporting to the newly-created district newsletter. He also recommended that the moderator continue to visit all churches annually and report at least bimonthly to the churches concerning district business. These recommendations were all accepted by consensus.

In addition to acting upon these recommendations, the 22 delegates representing all five district churches conducted other business and elected district officers. New officers are Rev. G.

Emery Hurd, moderator; Rev. James Thomas, vice-moderator; Mr. Ora Adams, treasurer; Mrs. Cindy Smith, secretary; and Rev. Reilly Smith, first editor of the new district newsletter.

Perhaps the best part of the conference was the fellowship, in which a strong bond of love was evident. This was aided by the hospitality of the Cheyenne Brethren, who went out of their way to be super hosts.

Running concurrently with the adult conference was a conference for the youth of the district, led by Rev. James Koontz. This was the first youth conference for several years.

The 1987 conference of the Midwest District will be held June 26-28 at Ft. Scott, Kansas.

— reported by Cindy Smith,
District Secretary

If we learn how to give ourselves, to forgive others, and to live with thanksgiving, we need not seek happiness — it will seek us.

Southeastern District Recognizes Ordination of Rev. Ernest Gheen

Fredericksburg, Va. — A Service of Recognition sponsored by the Southeastern District Mission Board was held Sunday, August 24, to recognize the prior ordination of Rev. Ernest (Sonny) Gheen, pastor of the Covenant Community Brethren Fellowship of Fredericksburg.

Rev. Gheen was an ordained minister in the Church of the Brethren before becoming pastor of the Covenant Community Brethren Fellowship.

Rev. Robert Keplinger, chairman of the Southeastern District Mission Board, led the recognition service, which was held in the Fredericksburg/Stafford Activity Center, where the Covenant Fellowship meets. Rev. Brian Moore brought a report from the District Board of Spiritual Oversight, and Rev. Doc Shank, chairman of the district ministers, brought greetings on their behalf and offered a prayer of installation.



Rev. and Mrs. Ernest Gheen.

Greetings were also brought by Mrs. Ethel Naff, president of the district Woman's Missionary Society, and by Mrs. Jean Shank, on behalf of the district Board of Christian Education.

Special music was presented by the Mark Logan family, and by Tammy Spence. The prelude was played by Mrs. Dolores Keplinger.

Rev. Gheen, in addition to his work with the Covenant Community Brethren Fellowship, is a full-time employee of the United States Government. He also currently serves as president of the Stafford Ministerial Association. He is married, and he and his wife, Joyce, have two daughters — one in college and the other who was recently married.

According to recent statistics, the Covenant Community Brethren Fellowship, which began meeting in October 1982, averages 20 in Sunday school and in Sunday worship services. It has eight adult members, with more to be baptized soon.

At a recent Communion service, eight families participated, with a total attendance of 24. The group also has been active in all district events, and it had both youth and adult representatives at General Conference. In the near future the fellowship hopes to progress from a class to a mission church under the direction of the Southeastern District.

— reported by Rev. Robert Keplinger

AC Honors Joseph R. Shultz As 1986 Outstanding Alumnus

Ashland, Ohio — Dr. Joseph R. Shultz was honored by Ashland College this fall as the school's Outstanding Alumnus for 1986.

Dr. Shultz, a 1950 graduate of AC, has been back at the school in one capacity or another for the past 24 years, and has served as president of the college for the past seven years.

In addition to his bachelor of arts degree from AC, Shultz holds a master of religious education degree from Ashland Theological Seminary and a doctor of education degree from Southwestern Baptist Theological Seminary. He was also an Honors Scholar at New College, University of Edinburgh, Scotland, in 1962 and 1963.

From 1955 to 1962 Shultz pastored the First Brethren Church in Washington, D.C. Then in 1963 he became vice president of Ashland Theological Seminary. It was while serving in this position that he was asked to become president of the college.

Shultz became president at a critical time in AC's history. Not only was the college in the midst of a financial crisis, but the school also faced the prospect of lower enrollments due to the decreasing number of high school students in the U.S. Under his leadership, the college has been able to deal

with both problems.

The negative demographics challenged Shultz and other college leaders to develop new programs and off-campus extensions, and as a result the college has grown in non-traditional ways. During the past seven years the graduate and non-traditional programs have grown to the point that AC now has almost 1,500 graduate students, thus transforming the school from a bachelor's degree undergraduate school to a 50/50 undergraduate/graduate school.

Dr. Shultz is married to the former Doris Hart, a 1949 graduate of AC. They have four children, all of whom have been or currently are students at Ashland.



Dr. Shultz with one of the AC eagles.

Dr. Charles Munson Speaks For Ardmore Homecoming

South Bend, Ind. — Dr. Charles Munson, retired dean of Ashland Theological Seminary, was the guest speaker at a Homecoming and Rally Day held September 21 at the First Brethren Church of Ardmore.

A total of 163 members and friends of the congregation attended the service and heard Dr. Munson's sermon, "Revive Us Again."

A carry-in dinner was served at noon, followed by a Praise Service of singing, testimonies, special music, readings, sharing, and special recognitions. Mrs. Howard Fisher was recognized as the only living charter member of the church, and Mrs. Barbara Darling as the oldest member of the congregation. Mrs. Fred Horn was honored for having the largest family attending.

Recognized for having traveled considerable distances to attend the services were Mrs. Mildred Fisher from Bradenton, Fla.; Mr. and Mrs. David Warsler from Gurre, Ill.; Miss Dorothy Carpenter and Dr. Munson from Ashland, Ohio; and Mr. and Mrs. Irland from Peru, Ind.

— reported by Catherine Rohde

Brethren Float Wins First Prize In Roann Covered Bridge Parade

Roann, Ind. — The Roann First Brethren Church won first prize September 13 for the best local, non-commercial entry in the Roann Covered Bridge Festival Parade.

The theme of the float, "Bridging the Gap Between the Centuries," tied in with the parade theme, "The Turn of the Century." The float emphasized the fact that the church is a bridge over the years which provides stability in a changing world.

The float featured a miniature replica of the Roann Covered Bridge. A model horse and buggy were entering one end of the bridge, while a sports car was coming out the other. Senior members Bob and Alta Ridenour sat at the back of the float dressed in clothes reminiscent of the turn of the century, while some youth group members sat at the front.

Jill Slee, who chairs the Youth Ministry, organized the effort to build the float. She was assisted by youth leaders Duane and Carol Beam and Dennis and Janet Strain along with the members of the youth group.

This award keeps alive a winning tradition at Roann First Brethren Church. The church has won first place in its division every year for the

past five and at least ten times during the past eighteen years. The church has also won the trophy for the best



BRIDGING THE GAP BETWEEN CENTURIES

Riding on the Roann First Brethren Church's prize-winning float are (l. to r.) Alta and Bob Ridenour, Stephanie Brown, Shawna Gullett, and Jimmy Deck.

unit in the entire parade.

According to Pastor David Stone, "This float always provides

New Book Presents In-Depth Study Of German Hymnody of the Brethren

Ambler, Pa. — *The German Hymnody of the Brethren, 1720-1903*, the first volume in a series of books related to Brethren history, was recently released by the publishers of *The Brethren Encyclopedia*.

This is the first in a series of books of interest to all five Brethren bodies: The Old German Baptist Brethren, The Brethren Church, The Fellowship of Grace Brethren Churches, The Dunkard Brethren, and The Church of the Brethren. The series will feature well-documented studies of various aspects of Brethren life and thought, reflecting the common heritage of the Brethren movement that originated in Schwarzenau, Germany, in 1708.

The German Hymnody of the Brethren, 1720-1903, written by Hedwig T. Durnbaugh, is a comprehensive study of eight major German-language Brethren hymnbooks and several smaller collections. In the book, the author, who is librarian for special collections and cataloging at Bethany Theological Seminary, identifies the hymn writers, analyzes the theology of the texts, and describes unique threads of Brethren faith and witness.

Mrs. Durnbaugh's book, which would be particularly appropriate for church libraries, is available through The Carpenter's Shop for \$25.

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Southeastern District Focuses on Family Life at Fall Conference

Harrisonburg, Va. — Family life was the theme of the fall meeting of the Southeastern District Conference, held Saturday, September 20, at the Bethlehem Brethren Church, with more than 130 in attendance.

"I have felt for some time that every congregation ought to have a commission or board to deal with that most important area of family concerns," said Mr. John Drescher, the morning inspirational speaker for the conference, as he began his address. "Spiritually strong families have much effect upon the spiritual tone of the congregation," he continued.

Drescher, a specialist in family concerns and a bishop in the Mennonite Church, went on to cite a study that indicates that the national divorce rate of one out of every two marriages drops to one out of 50 couples who attend church regularly and an astounding one out of every 1,105 marriages for couples who say they regularly pray together.

Noting the impact of movies, television, and particularly soap operas on the development of moral standards

among Christians, he asked, "Is the church helping to set priorities for its families" in this area?

He recommended that every congregation develop a program of preventive family care that would include special events (such as a family life emphasis month, marriage and parent/child retreats, and renewal-of-wedding-vows ceremonies) and a continuing ministry to families at special times (pre-engagement and premarital counseling, birth of first child, middle childhood years, teen years, middle age, and retirement).

The afternoon program included three "perspectives on the family" separated by musical interludes. Presentations were made by Rev. Robert Payne, pastor of the Icard, N.C., First Brethren Church, on "The Young Family"; by Rev. Kent Bennett, pastor of the Waterbrook, Va., Brethren Church, on "Mid-Life and the Family"; and by Yvonne Eyler, administrator of the Coffman Home for the Aging and a member of the St. James, Md., Brethren Church, on "Aging and the Family."

Special music throughout the day was presented by Janet Louderback, Mike and Barb Woods, and Rebecca Hunter and Gordon and Conjetta Harman. Cathy Cupp of the Bethlehem Church coordinated the musical portions of the program.

While the conference was intended to be primarily inspirational in nature, some business was conducted. The 98 delegates adopted a recommendation from the executive committee that the Rules and Organization Committee review the district bylaws and make recommendations for needed revisions. Reports were also given by the Board of Christian Education on the summer district camping program and by the Benevolent Committee.

Delegates also demonstrated their support for church planting in the district by adopting a resolution calling on the district mission board to "prepare, in cooperation with the Missionary Board of The Brethren Church, a strategy, timetable, budget, and funding plan for the planting of two new Brethren churches in the district by 1992." The resolution also called for selection of a site for the first of these two churches and a report on the site and strategy at the next conference.

Officers elected at the spring conference were installed by outgoing Moderator William Skeldon. New officers include Moderator Brian Moore and Moderator-Elect Doc Shank.

District youth also held a conference the same day at the Hillandale Park in Harrisonburg.

The next meeting of the Southeastern District Conference is scheduled for Saturday, April 25, at the Hagerstown, Md., First Brethren Church.

— Rev. Ronald W. Waters

Flora Church Celebrates 100th Year With Homecoming, Revival, Communion

Flora, Ind. — The First Brethren Church of Flora celebrated its 100th anniversary with a Homecoming on September 14 followed by a week of revival meetings that concluded with a Communion service on Sunday evening, September 21.

Events on Homecoming day included morning services, a noon meal, and an afternoon program. During the program, former pastors J. Edgar Berkshire, Clarence Kindley, Arthur Tinkle, and Ed West were present and brought greetings, as did Mrs. Jim Payne, widow of former pastor J.G. Dodds. A letter was also read from Mrs. Alfreda Hodge, widow of former pastor Bert Hodge. Several members of the congregation also reminisced during the program.

Rev. M. Virgil Ingraham, former Executive Director of the Missionary Board of The Brethren Church, brought inspiring messages for the revival services, which began Monday evening and continued through Sunday morning.

The week of celebration concluded

with the Communion service on Sunday evening. Former members Rev. Richard Voorhees and Rev. Gerald Zook assisted Pastor Alvin Grumbling in conducting this service.

— reported by Freda Eller

Rev. Donald Rouser, senior pastor of the First Brethren Church of Goshen, Ind., and a chalk artist, led revival services September 7-11 at the Cheyenne, Wyo., Brethren Church. The services were well-attended, and many people responded to the call to rededicate themselves to a closer walk with the Lord.

*Reported by Alice M. Tharp.
Photo by Ruth H. Larson.*



Raystown Church Honors Pastoral Family With Appreciation Day

Saxton, Pa. — Members of the Raystown Brethren Church honored their pastor, Allen J. Baker, Jr., and his family on October 19 with a surprise appreciation day.

Deaconess Leah Steele announced the surprise immediately after the Sunday morning worship service, and she invited the pastor and his family to join the rest of the congregation for a meal in the church basement.

Following the meal, Deaconess Jean Weimert led a special appreciation program. Scripture was read and several poems were recited, including a poem written just for the occasion by Caroline Weimert. In addition, all those present were given an opportunity to express their thanks, best wishes, and words of encouragement

to the pastor and his family.

The program also included a treasure hunt game and a question and answer period, during which church members were asked questions about the pastor to see how well they knew him. Pastor Baker was also asked to

sing the verses to "There's Room at the Cross for You," with the congregation joining in on the chorus.

Various gifts were presented to the pastoral family: cards, money, groceries, wristwatches, and a hand-crafted model of a church building.

Pastor Baker has served the Raystown Brethren Church for four years. He and his wife, Shirley, have three boys — Allen III, Kevin, and Andrew.

— reported by Susan Weimert

The Baker family — (l. to r.) Allen III, Andrew, Shirley, Pastor Allen, and Kevin — with the model church building given to them by the Raystown congregation.

Photo by Susan Weimert.



Scholarship Fund Established To Honor J. Ray Klingensmiths

Ashland, Ohio — An endowed scholarship fund was recently established at Ashland College in honor of Dr. J. Ray and Christine W. Klingensmith.

Members of the East Homer, Ohio, United Church of Christ, where Dr. Klingensmith has served as pastor since 1966, donated \$15,000 to initiate the scholarship fund. Additional contributions have been made by family and friends of the Klingensmiths.

Interest from this fund will be awarded as scholarships each year, with two-thirds of the amount to be given to an upperclass student majoring in religion, and one-third to be granted to an upperclass student majoring in elementary education.

Dr. Klingensmith, a graduate of both Ashland College and Ashland Theological Seminary, was professor of religion at Ashland College from 1956 to 1977 and chairman of the Bible department from 1968 to 1974. Now retired, he nevertheless continues to teach specific courses at the college and at the seminary.

Before coming to teach at the college, Rev. Klingensmith held pastorates in Oakville, Ind.; Washington, D.C.; Elkhart, Ind.; and West Los Angeles, Calif. He also served as General Secretary of the Missionary Board of The Brethren Church from 1940-45.

Mrs. Klingensmith is a 1930 graduate of Ashland College. She taught for many years at the elemen-



Dr. J. Ray and Christine Klingensmith.

tary level in the Ashland City School system.

Anyone wishing to contribute to the scholarship fund set up in honor of the Klingensmiths may do so by contacting Dr. Glenn Clayton at Ashland College (419-289-4142 ext. 5039).

Doug Faulkner Becomes Youth Pastor at Winding Waters

Elkhart, Ind.

Doug Faulkner recently became youth pastor of the Winding Waters Brethren Church of Elkhart. Doug, a graduate of Greenville Col-



lege, will be working with the church's four youth groups and after-school ministries, attempting to reach youth in the community for Christ. Doug's wife, Tara, also a graduate of Greenville College, teaches in the Winding Waters Preschool.

World Relief to Channel Aid Through Brethren in India

Wheaton, Ill. — World Relief Corporation (WRC) of NAE recently announced that it will channel several thousands of dollars through The Brethren Church to aid desperately needy people as a result of recent flooding in Rajahmundry, India, and that it has approved the expenditure of funds for a well-drilling project to be administered through the Brethren congregation in Visakhapatnam, India.

The announcement was made at

World Relief headquarters in Wheaton during an October 16 meeting of Dr. T. Grady Mangham, Senior Associate Director of WRC, with Rev. Marlin McCann, President of the World Relief Board of The Brethren Church; Rev. James Black, Executive Director of the Missionary Board of The Brethren Church; and Rev. K. Prasanth and Nirmala Kumar, Director (and wife) of the Brethren Mission in India.

The four Brethren were visiting World Relief headquarters in order to get acquainted with WRC personnel, who have for a number of years provided assistance for relief work through the Brethren Mission in India.

From
The



Grape
Vine

Dr. Harold E. Barnett, pastor of the First Brethren Church of Hagerstown, Md., was elected September 9 to the seven-member Republican Central Committee for Washington County and the State of Maryland. He polled nearly 2,000 votes to place fifth out of fifteen candidates, even though he spent no money for advertising or campaigning. This non-salaried position will require one night a month in helping to chart the course of the Republican Party in Maryland. Dr. Barnett considers this a part of his community service, which he does not think will interfere with his church duties. He believes that even though we are primarily citizens of the coming Kingdom of God, we should nevertheless let our lights shine for God in every possible way we can in this present world.

Three youth of the **College Corner Brethren Church** received special honors earlier this year. **Tracy Sweet**, daughter of Dale and Patty Sweet, was the salutatorian of the 1986 graduating class of Southwood High School. Tracy has served as an officer in the church youth group. **Sam Truss**, son of Duane and Bonnie Truss, won national individual honors in the Future Farmers of America soil-judging competition. **Rob Martin**, president of the College Corner senior youth and son of Jan and Sierra Martin, was selected as "Outstanding Teen of the Week" by the *Marion Chronicle-Tribune* newspaper.

Grandparents were honored at a **Senior Citizens Luncheon** held Sunday, September 7 (Grandparents' Day), at the **Hagerstown, Md., First Brethren Church**. Special awards were given to the oldest and youngest grandparents, couple married the longest, couple with most grandchildren, etc. Ninety-three attended the luncheon.

The **Linwood, Md., Brethren Church** commemorated the 90th year of Sunday school in the Linwood village on Sunday, September 28, with a

continental breakfast, Sunday school, special worship service, and a time of fellowship and reminiscing following the worship service. The **Linwood Brethren Church**, which formally organized December 13, 1903, grew out of this Sunday school.

Rev. W. St. Clair Benshoff has become interim pastor of the **Hillcrest Brethren Church** in Dayton, Ohio.

The **Pennsylvania District Fall Youth Rally** was held October 17 and 18 at the **Pleasant View Brethren Church of Vandergrift, Pa.** The program included a hayride to kick off the event; vesper led by Dan Zigler; a message on substance abuse by Ken Burgess, Corporate Coordinator for

Alcoa's Employee Assistance Program, and a personal testimony by Nathan, a reforming drug and alcohol addict; an address by National BYC President Mike Evans; and a concert by Paul Secord and Don Lake.

Ashland College's teacher education programs recently received a three-year extension of national accreditation. Accreditation verifies that a school satisfies national standards for teacher education. Ashland College is one of 20 colleges and universities in Ohio (out of some 40 that offer teacher education programs) and one of approximately 525 in the U.S. (out of nearly 1,200 with education programs) to receive national accreditation.

In Memory

Woodrow Carberry, 73, October 22. Member of the **Ashland Park Street Brethren Church**. Services by Arden E. Gilmer, pastor.

Faye Brown Calhoun, 73, October 20, at the Brethren's Home. Member and organizer for many years of the **First Brethren Church of Flora**. Services by Alvin Grumbling, pastor.

Mrs. Lucile Bechtel, 84, October 8. Member for many years of the **First Brethren Church of Goshen**. Services by Donald E. Rowser, senior pastor, and David C. Kerner, associate pastor.

Donald E. Mullins, 57, October 4. Member of the **Lathrop Brethren Church**. Services by James Sluss, pastor. At the time of his death, Mr. Mullins was moderator of the **Lathrop Brethren Church** and of the **Northern California District of The Brethren Church**.

Irene Clevenger, 88, September 27. Member of the **First Brethren Church of Oakville**. Services by Weston Ellis, pastor.

Marlin John Duman, 45, September 24. Member of the **Vinco Brethren Church**. Services by Carl Phillips, pastor, and Rev. William D. Walk, brother-in-law of the deceased.

Dorothy M. Gibson, 67, September 23. Member of the **First Brethren Church of Waterloo**. Services by Lynn Mercer, pastor.

Helen H. Englar, 95, September 16. Member of the **Linwood Brethren Church**. Services by Robert L. Keplinger. At the time of her death, she was the oldest member of the **Linwood Brethren Church**.

Dorothy G. Peck, 80, September 2. Active member and worker for many years in the **First Brethren Church of Falls City**. Services by James Thomas, pastor.

Gail R. Bishard, 71, July 25. Member for 56 years, trustee, and head usher of the **Fort Scott Brethren Church**. Services by James Koontz, pastor.

Leland Rex Stonger, 62, July 24. Member of the **First Brethren Church of Loree**. Services by Claude Stogsdill, pastor, and Rev. Austin Gable.

Goldenaires

Mr. and Mrs. Lloyd Conrad, 65th October 12. Members of the **First Brethren Church of North Manchester**.

Mr. and Mrs. Wayne Ruse, 50th, September 20. Members of the **First Brethren Church of North Manchester**.

Maurice (Cy) and Maxine Bargerhuff, 50th, September 6. Members of the **First Brethren Church of Loree**.

Weddings

Marjorie Dianna Bowers to Danny Joe Landes, October 17, at the **First Brethren Church of Flora**; Alvin Grumbling, pastor, officiating. Members of the **Flora First Brethren Church**.

Deidre Paul to David Dively, October 4, at the **Berlin Brethren Church**; Ralph Mills, pastor, officiating. Members of the **Berlin Brethren Church**.

Julia Ann Rhodes to Charles Joseph Florea, September 27, at the **First Brethren Church of Milford**; Paul Tinkel, pastor, officiating. Bride a member of the **Milford First Brethren Church**.

Marla Michael to Edward Shirey, August 23, at the **First Brethren Church of Oakville**; Weston Ellis, pastor, officiating. Members of the **First Brethren Church of Oakville**.

Gwen Elaine Holsinger to Keith Alan Stuart, August 16, at the **Ashland Park Street Brethren Church**; Fred Brandon, pastor of the **First Brethren Church of Peru**, officiating, assisted by Rev. Robert Holsinger, father of the bride. Bride a member of the **Ashland Park Street Brethren Church**; groom a member of the **Mt. Olivet Brethren Church**.

Membership Growth

Raystown: 2 by baptism

New Lebanon: 3 by baptism

Lanark: 17 by baptism, 7 by transfer

Lathrop: 11 by baptism, 1 by transfer

Sarasota: 5 by baptism, 2 by transfer

Fairless Hills-Levittown: 1 by baptism

Little Crusader

Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14).

A THANKFUL MAN

"Jesus is coming! Jesus is coming!" shouted the people of a village.

Nearby lived ten men who had the terrible disease leprosy. Doctors couldn't cure them. These men, who were called lepers, had to leave their families and live outside the village so no one would get leprosy from them.

When the lepers heard the people shouting, they became excited. They had heard about Jesus. He made the lame walk, the blind see, the deaf hear. Could He heal them?

They found a place where they could see the road without going near other people. When they saw Jesus, they shouted, "Jesus! Jesus, help us!"

Jesus stopped. He knew they wanted to be made well. "Go show the priests you are well and can live at home again," He told them.

The men hurried toward the village. As they went, they looked at their hands and arms. They looked at each others' faces. It was true! The leprosy was gone! They were healed!

One man stopped. He turned around and went back. He shouted to the people along the way. "Look, Jesus made me well!"

When he came to Jesus, he knelt down and said, "Thank You, Jesus. Thank You for healing me."

"Ten men were healed," said Jesus, "but only one has returned to say thank you." Then He smiled at the man. "Your faith has made you well," He said. *(Based on Luke 17:11-19)*



We Are Thankful

Jesus was pleased when the man returned to thank Him. He is pleased when we thank Him. Write something you are thankful for that begins with each letter of THANKSGIVING. You may use more than one word in your answer. For example: Very good parents.

T	_____
H	_____
A	_____
N	_____
K	_____
S	_____
G	_____
I	_____
V	_____
I	_____
N	_____
G	_____

Thankful Hunt

Look up these Bible verses. Can you find something in each one for which you are thankful? Write the words in the blanks.

1. Acts 16:31 L _ _ _ J _ _ _ _
2. Judges 6:15 M _ F _ _ _ _
3. Proverbs 17:17 F _ _ _ _ _ (s)
4. Mark 5:19 H _ _ _
5. Genesis 6:21 F _ _ _

November, and we Remember Home Missions



CITIES (major metropolitan areas) . . . A new frontier for Brethren? The Brethren have located new congregations in fast-growing metropolitan centers, but we have much "catching up" ahead of us. Several areas are being "targeted" for planting of new congregations. But we need trained and dedicated pastors, tentmakers, and prayer partners. And we need your financial assistance.

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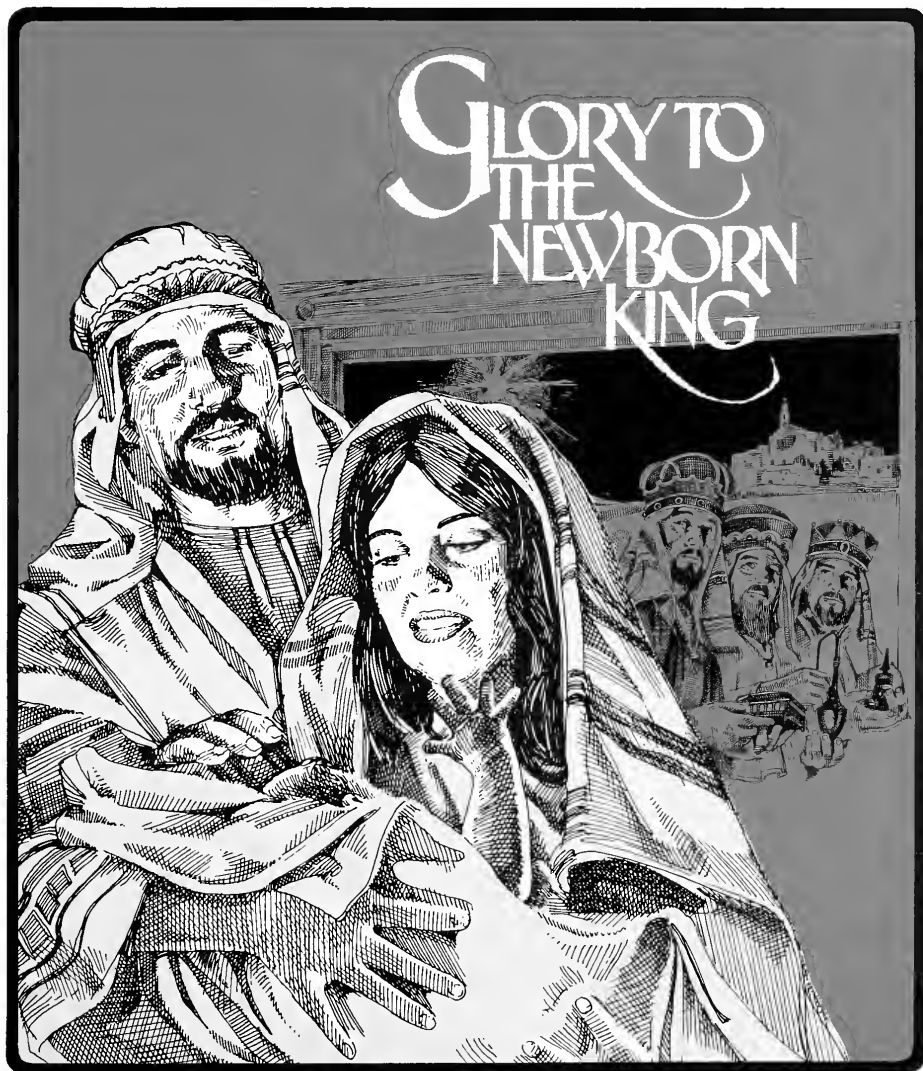
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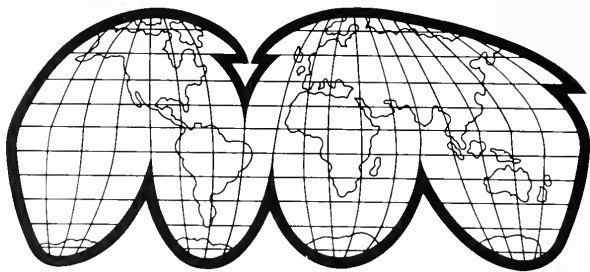
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DECEMBER 1986



Developing a Global Vision



by
**John
Maust**

Blessed in Order to Bless

I HAVE always been fascinated by the Bible's account of the lepers and the Arameans. Maybe you remember it. If not, here's a brief run-down from II Kings chapter 7.

The city of Samaria is surrounded, and the people are suffering a slow death from starvation. Meanwhile, four lepers squatting at the city gate get smart. "Why not go over to the attacking army?" they say. "We'll starve if we stay here, so our fate can be no worse with the Arameans."

Reaching the enemy camp, the lepers are dumbstruck to find no one there. Apparently the Arameans, fearing an attack, have scattered helter-skelter toward the Jordan.

Put yourself in the lepers' place. You're saved! You're free! You haven't eaten for days, and you own only the rags on your skeleton body. But now, food spreads before you on all sides: T-bone steak, mashed potatoes, chocolate cake. Even the cold pizza looks good.

Besides that, new clothes, personal computers, and crisp hundred dollar bills litter the ground like beverage cans at the Indianapolis 500 racetrack. Wow! You stuff yourself, then start hauling away the loot to a safe-deposit box.

What about the others?

Finally, you and your tired friends sit down to rest your full tummies. Then something dawns on you. What about all those starving thousands back in Samaria?

As for the lepers, they said, "We're not doing right. This is a day of good

news and we are keeping it to ourselves."

You probably know the rest of the story. The lepers did go back to Samaria. They spread their good news, and the people were saved.

Obvious implications

I think this story has obvious implications for "Developing a Global Vision."

God blessed the lepers with food, riches, and new life so that they could pass the word and become a blessing to others. In like fashion, God has blessed us. He has given us, first of all, salvation, then gifts for service and various responsibilities. But He has blessed us not so that we can become spiritually fat, but so that we can be a blessing to others.

You might call it a kind of spiritual law: God blesses His children so they will be a blessing to others.

This concept runs all through Scripture. We look first to Abraham — the first real "missionary." God promised Abraham that he would become a great nation. But the patriarch didn't leave his homeland on an ego trip. Instead, Abraham knew God had blessed him so that he would become a blessing to all peoples.

The same idea appears in Psalm 67. There, the psalmist prays, "May God be gracious to us and bless us and make his face shine upon us; . . ." (v. 1, *NIV*).

Obviously, the psalmist wasn't begging blessings just for himself, because he goes on to say he wants God's blessing so that "your ways

[may] be known on earth, your salvation among all nations" (v. 2).

Similarly, we should request God's blessings upon our churches not in order to reach spiritual highs, break church growth records, or generate dollars for the building fund. Instead, we should seek God's blessings so that *others* are blessed — specifically, that all men and nations might experience God's saving power, as this missionary psalm points out.

Moving into the New Testament, we find the same theme. Christ's Parable of the Talents, for instance, shows how God gives so that we will give back. He blesses so that we will bless.

"You wicked, lazy servant," the master said to the servant who buried his talent. What will God say to us, if we sit on our spiritual gifts and riches and don't use them to serve others and to share Christ with a needy world?

God has truly blessed us North American Christians. Why, I probably own more Bibles, for instance, than whole churches own in many areas of the world.

We've attended Bible schools, evangelistic campaigns, prayer breakfasts, missions conventions, and any number of other kinds of meetings. And all that's great.

Do we merely gorge ourselves?

But what are we doing with these spiritual riches? Do we merely gorge ourselves on good Bible teaching, as the lepers did on the Arameans' food? Or do we actively explore ways to give back what we're receiving?

What about those starving thousands back in "Samaria"? What about those people next door or around the world who are starving to death spiritually — who have never once heard a clear explanation of how to receive Christ as personal Savior and Lord?

Let's think again just how special it is to have a personal relationship with the Lord of the Universe. Isn't it great to have God-given purpose for living and assurance of eternal life?

Don't we want others to share our blessings? Shouldn't we do something about it? It's not only biblical, it just seems logical. [†]

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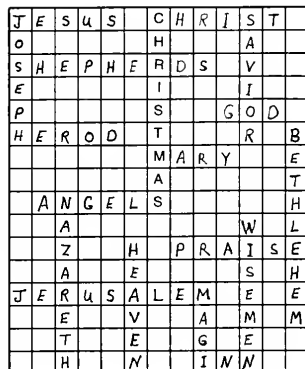
by Alberta Holsinger

Merry Christmas

The editor and those who work together to produce THE BRETHREN EVANGELIST wish you a Christmas season filled with joy and blessing. In this season may you discover afresh the meaning of the birth of Jesus Christ in a manger in Bethlehem nearly 2,000 years ago.

Answers to Little Crusader Page

A Christmas Fill-in Puzzle — at right. Christmas Ribbon — 1. angel; 2. lamb; 3. bells; 4. sing (or song); 5. gifts; 6. star.





Single And Alone At Christmas



THE CHRISTMAS SEASON is here, and with it come countless activities and emotions to occupy our hours and our minds. It's a time for sharing, for giving, for joy and laughter. It's also a time to relive old family traditions and to begin exciting new ones. Yet, even as our celebration brings us joy and laughter, for many single adults it brings another emotion — a keen awareness of being alone.

In our observance of Christmas, we celebrate the birth of the One who brought love and reconciliation into the world. Often during this season we work hard at reaching out to those who do not know Christ as Lord, and we make special effort to care for the needs of the poor and hungry. But we do little to extend

God's love to those inside the doors of the church who need it most.

Ministry to single adults may be one of the most misunderstood aspects of the work of the church. Many Christians don't even see the need for such a ministry. In fact, at first glance, they may not even see any singles in the congregation.

Who are single adults?

When we talk about single adults, we usually think of young people in their early twenties who are not yet married. But the boundaries reach far beyond this. A single adult is any adult who is not now married. This includes all those who have never been married as well as those who were formerly married but are not married now.

In the former category (those who have never been married) are those who have chosen to remain unmarried for the present but who may de-

sire to marry at some later date, as well as those who have chosen to remain unmarried for life. In the latter category are those who are divorced (either with or without children), and also those whose spouses have died.

Thus we see that a single adult may be a person of any age from 20 on up. When we broaden our perspective in this way, we may see that this is indeed an area of need in our church.

The needs of single adults are as varied as single adults themselves. Buy at Christmastime, one predominant burden which most single adults share is loneliness. The church has the resources to help relieve this loneliness, but so often Christians overlook singles and make simple mistakes that inadvertently contribute to this loneliness rather than alleviate it. By correcting these mistakes, we can go a long

The writer of this article, a Brethren single adult, has asked to remain anonymous.

way in helping to meet the needs of single adults.

Evangelicals today are working together to strengthen the family unit. We listen to *Focus on the Family*, *Family Forum*, and read *Family Life Today*. We sing pro-family songs and vote for pro-family legislators. And this is fine, for the church, as well as individual Christians, must work together to protect our homes and families from those human and supernatural forces that are working to destroy them.

Extending our familial bonds

But we need to learn that our familial bonds must reach beyond biological ties and include our brothers and sisters in the faith. Our Heavenly Father created the family to provide us with love and nurture, but He also created the church to extend that same love and nurture to others. In focusing on the family, we need to include not only those whose role is spouse, parent, and child, but also brother, sister, and grandparent.

Including single adults in our

"Include [single adults] in your family activities."



church programs is an important first step in ministering to them. A common mistake is to put all singles together in one group, isolated from married couples and family units. This may only accentuate their loneliness. Therefore, in planning special holiday gatherings, make sure that single adults feel welcome. Try to avoid activities that emphasize couples. Let singles know that it is all right if they come alone.

"The holidays don't need to be lonely for others if we are awake to their needs and are willing to do something about them."

Be sensitive to singles as individuals. Be careful not to stereotype them. No two single adults have the same personality, just as no two married people are exactly alike. Each person is unique, with his or her own emotions and needs.

Accept their singleness

Accept their singleness. Don't assume that they want to be married or to be "fixed-up" with someone. Respect their feelings and don't attempt to mold them to fit your preconceptions.

Be aware of their need to be a part of your life. Be willing to spend time with them. Include them in your family activities. And don't wait for just the special occasions to do this. Their loneliness may be more acute during the slower times of the holidays. After the worship service or following a fellowship event is often a time when loneliness strikes.

Encourage them to become involved in the life of your family as well. For example, one of the special

joys of Christmas is finding that special gift for your spouse or buying that first train for your son. But single adults may not have anyone for whom to buy a special gift. Provide them the opportunity to share the delight of giving by letting them give to you and your family. Do something special for them, and let them do something special for you. The gifts need not be expensive, but they should be given from the heart.

Christmas is a time when we rejoice in the gift of the Savior. Our Father in heaven expressed His love by giving of Himself to us. As His family, we need to celebrate His Son's birth by giving ourselves to those around us. The holidays don't need to be lonely for others if we are awake to their needs and are willing to do something about them.

IT was the end of a hectic day at the shopping mall. I had survived the crowds, the snow, the fast food, and the high prices. All day I had been surrounded by people singing, shouting, and shopping. But now I had come home, and as I opened the door and walked into the darkness of my home, I was suddenly aware that I was once again alone. I had no one with whom to share the frustrations of the day, the beauty of the snow, or the pleasure of wrapping presents.

Then I saw on the table a candle and with it a note from a friend, which reminded me that I was not alone. I lit the candle, and as it glowed in the darkness I was reminded that Christ's love was also shining through the love of my brothers and sisters in Christ. I knew that I was not alone, but a part of God's family. I was able to share in His love, His peace, and His presence.

This Christmas, open your eyes to see those around you who are hurting. Open your heart to His love, and then let that love overflow into the hearts of others. For our Brother is seeking to share His love, and He needs you and me to do it. [†]

Paul Before the Rulers of the Jews

Final article in this series on witnessing in the Book of Acts.

By David E. Cooksey

AMONG THE JOYS and responsibilities of being a Christian, the most important, but perhaps the least exercised, is witnessing for Jesus Christ. We talk about witnessing, we preach about it, and we agree on its importance. So why does it seem so hard to do?

Through the years I have often heard of being a "silent witness," which I take to mean that you don't have to talk about Christ as long as your life gives evidence of His presence. But witness and silence are contradictory terms. Therefore, claiming to be a silent witness is nothing more than an irrational excuse for failing to tell what Christ has done in one's life.

In Acts 25:33 through chapter 26, the Apostle Paul stood before Festus, the Roman governor of Judea, and King Agrippa, and bore witness of his faith. These rulers heard about "The Way" from Paul because God gave His servant an opportunity to speak on His behalf.

Paul's imprisonment

The series of events that brought Paul to this occasion began two years earlier, as recorded in chapters 21 through 25 of Acts. The Apostle had journeyed to Jerusalem bringing gifts and a good report of his ministry among the Gentiles to his Christian brothers in the Holy City. While in Jerusalem he was introduced to some young men and asked to accompany them to the

Temple. During his visit to the Temple, he was accused of blasphemy, heresy, and terrorism. Paul was guilty of none of these, but the hatred of the enemies of God toward His servant led to the Apostle's imprisonment.

Witnessing: the ideal

Witnessing would be easy if our experiences in evangelism always consisted of a quiet evening at home being interrupted by a non-Christian neighbor coming over and saying, "My life is a mess and I've noticed that you are a Christian. Would you take me to church and introduce me to your pastor and friends so that I can join your church, receive baptism, and live a new life?"

But non-believers don't act this way. The reason is that, according to Scriptures, they are enemies of God; they hate Him and you and anything else that has to do with the faith. They don't need an excuse to find fault with the faith, for they hate it by nature.

Paul was a victim of this hatred, but he didn't let it deter him from telling who Christ was and what He had done. He testified first before his Jewish accusers and then before the Roman governor Felix. Felix listened in hopes of receiving a bribe. When all he got was Paul's testimony, he sentenced Paul to two years under house arrest. Nevertheless, God assured Paul that his witness was good and that he would have an opportunity to speak about Jesus in Rome. With this hope, Paul

waited patiently for something to happen.

Felix was corrupt. He lost the governorship and was called to Rome to give an account of himself. Festus took his place, and Paul became his legal responsibility. The Jews in Jerusalem, relentless in their attempts to get rid of the Apostle, met the new governor with the question, "What are you going to do with this man we condemn?" But Festus could find nothing against Paul worthy of death or even imprisonment.

At the time of the new governor's inauguration, many dignitaries came to take part in the celebration, including Agrippa, the king of Israel, and His sister Bernice. Festus thought he would flatter the king and solve his problem with the Jews at the same time by letting Agrippa decide Paul's case.

Paul's testimony

After the royal procession entered the audience room with all the pomp and circumstance befitting the occasion, Paul was called to present his defense. His testimony was essentially the same one he had given two years earlier before Felix and the Jews. He said in essence, "I am on trial for the hope I have in God's promise to our fathers, which has been fulfilled in Jesus of Nazareth, the Messiah, who was crucified, buried, and who rose again" (cf. Acts 26:6-8).

Paul continued by relating his persecution of Christians and his life-changing encounter with Jesus on the Damascus road, which en-

Rev. Cooksey is pastor of the First Brethren Church of Lanark, Illinois.

counter had compelled him to a ministry among the Gentiles. His message was simple: "I preached that they should repent and turn to God and prove their repentance by their deeds" (Acts 26:20, *NIV*).

This was not a new message. Moses and the prophets had preached it long before. Agrippa knew the message was true, but he refused to accept it. He called Paul insane and then asked, "Do you think that in such a short time you can persuade me to be a Christian?"

"Just imagine what would happen in The Brethren Church if every believer would concentrate on witnessing to just one individual each year."

Paul replied, "Short time or long—I pray God that not only you but all who are listening to me today may become what I am . . ." (26:29, *NIV*).

Paul gave his witness. His responsibility before God was completed. The Apostle could not make his hearers repent or accept the truth in faith. But he was responsible to tell the story of Jesus. Even though he was a prisoner because of the lies and hatred of others, his unjust circumstances were not so important as his opportunity to be Christ's witness before kings and rulers.

Not many of us get a chance to speak before kings. But all of us have opportunities to witness. The key issue here involves our understanding of our calling as Christians. The truth of the Gospel of Christ must be so important and so exciting to us that we don't want to keep it a secret. What the unsaved learn of God they learn only from us. We are His witnesses.

Year after year we discuss why our church membership is declining and why the future of our denomination looks so grim. We should not be asking what our pastor is doing or what our deacons are doing. Rather, we should ask, "What am I doing to witness to the unsaved?" How many of us have ever helped lead a person to Christ? Far too few of us, I'm sure.

Just imagine what would happen

in The Brethren Church if every believer would concentrate on witnessing to just one individual each year. Suppose that each of us prayed for the person we had chosen, tried to get involved in that person's life for 365 days, and really worked to lead him or her to Christ. If only half of us were successful, think how much the church would grow.

Requirements for witnesses

I have observed that several things are necessary in order for us to be witnesses. First, we must be completely convinced that nothing is more important than being a Christian. We must believe in a real heaven and hell and be confident that Jesus is God's provision for saving a lost world from the penalty of sin. We must also know that our sins are forgiven and that we are no longer slaves to sin, but slaves to righteousness — free to pursue righteousness. Knowing these things gives us real peace regardless of our circumstances, an inner peace that comes only from God.

Then we must spend time daily learning more about God and what He expects of us.

We do this by praying, reading our Bibles, and worshiping God in the fellowship of other believers.

Paul was convinced of these truths and he spent time deepening his knowledge of God. As a result, he was a good and faithful witness. But many Christians today are weak in these basic beliefs and fail to take measures to grow in the faith. As a result, they are uncomfortable about witnessing. But the Christian who, like Paul,

dwells on spiritual things cannot help but share his or her faith.

When we set aside any part of this faith and practice for any reason, we will not feel comfortable being witnesses. No one can be enthusiastic about something that isn't working and bringing joy to his or her life. And who can be a witness to a way of life about which he or she knows so little from personal experience?

Athletic events, vacations, cars — we all get excited about these things. But they have no lasting value. Why not get excited about the faith, which has eternal worth?

Some people feel they just don't have the ability to speak out. They think others are more educated or more proficient speakers and can do it better. But God doesn't care how educated or how eloquent we are. Rather, He is concerned about what we do with what we have — how we use the good gifts He has given us. For this He holds us accountable.

Paul's example stands as an inspiration to all believers. But in God's eyes, whoever serves Him to the full extent of his or her ability becomes as important a witness as Paul. [†]

Christianity is . . .



Making room for one more

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Reversing the Trend

Charles Beekley, Director of Christian Education for The Brethren Church, describes three programs of the Board of Christian Education aimed at helping revitalize Brethren Sunday schools.

A YEAR AGO in this space I presented a review of ten years of worship and Sunday school attendance in The Brethren Church. The figures were not very promising for the long-term health of our Sunday schools, nor — by inference — for the church in general. The figures revealed a continuing decline in Sunday school attendance over the ten-year period with a net decrease of about 1,400 in the number of people involved in the primary discipling tool of the church.

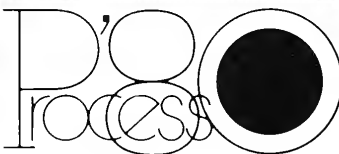
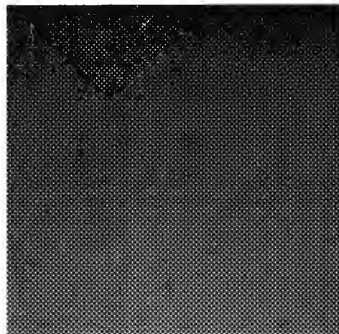
Unfortunately, the additional statistical year we now have available for consideration does nothing to offset the trend. **During 1985 attendance at Brethren Sunday schools continued to decline — by an average of 106 people, to be precise.**

The Board of Christian Education of The Brethren Church has begun several programs to do its part in helping to revitalize Sunday schools.

PROCESS 80

One of these programs is **PROCESS 80** — a self-evaluation procedure for local churches, primarily covering the area of Christian Education, but actually including the entire program of the church. The "process" is rather simple: a steering committee of church leaders meets from time to time (usually monthly) to work through a series of diagnostic tools. Sometimes research assignments have been made at an earlier meeting to obtain facts to assist in the "diagnosis" or analysis of a given area of church life. Then a structured analysis is undertaken, with recommendations usually forthcoming about changes that

might need to take place in the ministry of the church in order for it to be more effective in its mission.



A plan of action leading to personal and corporate growth through the ministry of the Sunday school



In most cases the recommendations are submitted to the official board (or other governing church group) or to the congregation for further discussion and implementation.

In churches that have already worked with **PROCESS 80**, the resulting recommended changes have ranged from a new schedule for worship and Sunday school to a change in the way teachers are recruited.

The staff of the Board of Christian

Education is available to work with local church steering committees in a variety of ways. Usually I have been present at some of the committee meetings to act as a consultant in the discussion and to provide an objective "outside" opinion. On several occasions I have presented a Sunday morning message at the beginning of the **PROCESS 80** effort to challenge the congregation to have open minds and hearts and in order to explain the project they are about to undertake.

If you or your church is interested in this program, contact the Board of Christian Education for more information.

Revived publication

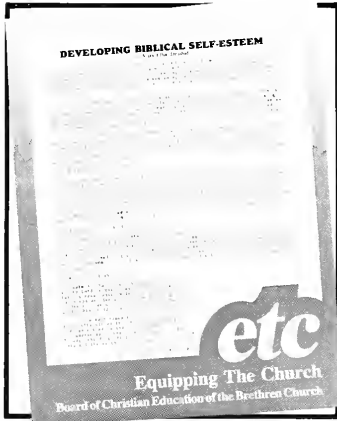
The second program of the BCE aimed at revitalizing the Sunday school is a revival of the Christian education publication which was canceled a couple of years, when it was titled the *ABCT Newsletter*. The revived publication is called *etc*, an acronym derived from "Equipping The Church."

etc has a two-fold purpose:

1. To disseminate information that might be helpful to persons involved in the local church ministry in any area of Christian education (teaching, youth, counseling, training).
2. To provide a means of keeping the denomination aware of activity of the Board of Christian Education.

The publication schedule is designed to coincide with quarters of the Sunday school year. The first issue of *etc* was published with a September 1986 cover date, and fu-

"During 1985 attendance at Brethren Sunday schools continued to decline — by an average of 106 people, to be precise."



ture issues will come out every three months thereafter.

Each issue of *etc* will present a challenge from a prominent Brethren Christian educator. During the 1986-87 year those writers will include Dr. Mary Ellen Drushal, Miss Bonnie Munson, and the Reverend Kerry Scott. These individuals have been encouraged to speak whatever is on their mind in the area of Christian education.

Getting a subscription to *etc* is simple: just ask for it. We are sending the newsletter to any person interested in strengthening Christian education in The Brethren Church — at no cost. Your gifts to the board — both through local church apportionment giving and sent directly to us — pay the cost.

Teacher training seminars

The third program the Board of Christian Education is planning in response to the decline in Sunday

school attendance is a return to the teacher training seminars last conducted in most of our districts in the fall of 1983, under the Association of Brethren Church Teachers umbrella.

There are two distinct changes in our planning for the renewal of these seminars:

1. The seminars will be preceded by a survey of the denomination to help us determine the subjects to be covered. That survey is on the drawing boards right now and will probably go out in early 1987. Tabulation of the survey and subsequent announcements about subjects, dates, and staff will probably be completed in time to be included in the March or June issue of *etc*.



2. The seminars will cost more. The primary reason the Board decided to discontinue the seminars was the significant loss that accompanied the effort. We don't expect — or desire — to make a profit on the seminars, but we do need to meet the costs of transporting the staff, publishing teaching materials, and of promoting and adminis-



tering the seminars. While a rate structure has not been finalized, the cost will probably be in the neighborhood of \$20 per person.

Sunday school superintendents, pastors, teachers, youth leaders, and other interested Christians should be watching for the survey and the subsequent announcements regarding the seminars planned for the fall of 1987.

The question remains

And so the question remains: "Do we have to continue seeing a decline in the attendance figures for our Brethren Sunday schools?"

To reverse the trend — even to see it plateau — requires our best efforts and yours. You have our plans. Now, will you support us by participation, prayer, giving, and hard work?

The relative success we achieve in response to the challenge of declining Sunday schools will have a profound effect on the future of The Brethren Church — if there is going to be one!

[†]

Stewardship:

An Expression of Christian Commitment

By Glenn Grumbling

As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

I Peter 4:10

A STEWARD in the biblical sense is a person who has been placed in charge of things that belong to someone else. Only the spiritually committed recognize that all things belong to God. The immature Christian and the unsaved person think in terms of "my time, my money, my abilities, and my possessions." But spiritually committed Christians recognize that all these things belong to God and that they have been made stewards over them by God.

Spiritually committed Christians desire to use all areas under their supervision in the most profitable way they can, because they want to honor and glorify God. They also know that this is the best way to bring blessing to others and that they will ultimately be judged and rewarded according to their faithfulness as stewards.

One verse out of five in the New Testament touches on stewardship. It is certainly one of the most emphasized topics in the New Testament.

Jesus taught the most important principles of stewardship in two parables. They are the Parable of the

Talents in Matthew 25:14-30 and the Parable of the Pounds in Luke 19:11-27. In these parables the "man travelling into a far country" and the "nobleman" represent Christ. The servants represent professing Christians. And the talents and pounds represent the abilities, spiritual gifts, time, money, and material things under the supervision of each professing Christian.

The spiritually committed Christian recognizes the following truths and makes them the governing principles of his or her life.

1. Everything belongs to God.

"[He] delivered unto them his goods" (Matt. 25:14). See also I Corinthians 6:19-20 and Psalm 24:1.

2. A responsibility is committed to each according to his or her ability.

"... to every man according to his several ability; ..." (Matt. 25:15).

3. Each person has freedom in the use of those things entrusted to his or her care.

See Matthew 25:16-18.

4. Each steward must give account for the use made of the Master's goods.

See Matthew 25:19ff. and Luke 19:15ff. This is the climax of both parables. The account is given when the Lord returns, and His return is stated to be at an unknown time. Yet spiritually committed Christians are always faithful so that whenever their Lord returns they will be able to give a good account. See also Romans 14:12 and II Corinthians 5:10.



5. Each Christian is expected to show an increase.

"... and then at my coming I should have received mine own with usury [interest]" (Matt. 25:27). "... that at my coming I might have required mine own with usury [interest]?" (Luke 19:23).

6. Faithfulness is the most important quality in stewardship.

The two-talent man who gained two talents and the five-talent man who gained five talents received the same commendation: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Matt. 25:21, 23).

In Luke 19:16-19, the man who was faithful in using his pound to gain ten pounds earned the position of ruler over ten cities, and the man who was faithful and used his pound to gain five pounds was made ruler over five cities.

7. Unprofitable servants lose opportunities and rewards.

The unfaithful professing Christians were labeled "wicked servants." They had neglected their opportunity and lost any prospect of reward. In addition, they were punished for their unfaithfulness.

Today, as in that day, there are good stewards and poor stewards. Good stewards are those who are spiritually committed. [†]

Rev. Grumbling is pastor of the Mt. Olivet Brethren Church of Georgetown, Delaware. He is a member of the General Conference Stewardship Committee and wrote this article at the request of that committee.

College Corner Brethren Church Celebrates Hundredth Anniversary/Homecoming Weekend

By Pastor William Brady

IT was only ten o'clock on Saturday morning, September 20, but already the churchyard of the College Corner Brethren Church was a whirlwind of activity.

The nearly 600 chairs under the large blue and yellow circus tent were being neatly arranged; Larry Knee double-checked the street lights that had been installed in the tent to make sure they were working; and the flower committee decorated the stage at the front of the tent with mums.

Nearby, the food tent was being secured in its place and final preparations were being made on the three roasted hogs that would serve as the main meal later in the day. But as these final preparations took place, everyone kept glancing anxiously at the overcast skies, which threatened to dampen the earth, if not the spirits of the College Corner Brethren.

The occasion was the 100th Anniversary/Homecoming weekend of the College Corner Brethren Church, a weekend like no other in the history of the congregation.

A special feature of the weekend of music, worship, and praise was the planned return to his home church of Opryland singer Mark Barnett. Mark, who was active in the College Corner Church and its youth groups as a teen,



Tents ready for the 100th Anniversary Celebration.

was born in Kokomo, Ind., and grew up in Red Bridge, several miles from the church.

At the age of seven, Mark began learning to play the banjo from his father, and music became one of the great loves of his life. In 1973 he made his musical debut at Opryland in Nashville, Tennessee.

Since that time he has appeared with many prominent country singers, including an appearance with Tennessee Ernie Ford at the White House, and television appearances with Dolly Parton and Carol Burnett. He has also traveled to many countries of the world, including the Soviet Union,

with his Country and Bluegrass Show. In addition, he serves as an instructor in banjo on the staff of the Blair School of Music of Vanderbilt University.

The bus transporting Mark and his band (featuring Tony Toliver on the keyboard; Tony Brower playing bass; Greg Ewen at the drums; and Hugh Howell, road manager and guitarist) pulled into the church parking lot at approximately 1:00 p.m. As the bus parked (and eventually got stuck in the mud caused by the week of rain), church members peered at the skies, which still held threats of a wet weekend.

A dark cloud passed overhead about 30 minutes before the start of the anniversary event. But at exactly 4:00 p.m., as if the Lord was reminding His people of His power, every cloud disappeared and the sunlight streamed forth from a cloudless sky.

Approximately 300 people gathered for the all-church hog roast, the opening event of the anniversary weekend. The fellowship provided friends, neighbors, and those who had returned for this special homecoming a time to reminisce, laugh, and enjoy memories of College Corner history.

The Saturday evening celebration began with a vesper hour featuring gospel music and a testimony by Mark. Over 600 gathered for the service, the largest crowd to attend any event in the 100-year history of the church. Even the tent could not ac-

(continued on next page)



Mark Barnett (center, playing banjo) and his band — (l. to r.) Hugh Howell (guitar), Tony Brower (bass), Greg Ewen (not visible, drums), and Tony Toliver (keyboard) — perform during the homecoming weekend.



Members of the College Corner Anniversary Committee pose with Mark Barnett and the members of his band prior to their departure for Nashville. Pictured are (l. to r.) Larry Knee, Nancy Knee, Shirley Martin, Charlie Martin, Dale Sweet, Patty Sweet, Jeff Lawson, Martha Emrick, Tony Toliver, Lori Lawson, Don Null, Greg Ewen, Tony Brower, Mark Barnett, Hugh Howell, Rick Sweet, Kenny Emrick, Linda Faust, Debbie Sweet, Marlin Faust, Becky Null, Pastor Bill Brady, and Edna Hood.

commodate the crowd, which spilled over into lawn chairs set up around the "big top."

In his testimony, Mark told the crowd, "My biggest interest now is the things of the Lord and living close to the Lord and sharing Christ with other people." "The only thing that doesn't change around me," he continued, "is the Bible and the Lord Jesus Christ. Nothing else is secure."

Mark summed up the Christian experience when he shared the three most important things Christ has done

in his life. He said, "(1) Christ pardoned my sins by his shed blood on the cross. . . . (2) God has given me a purpose in life. I share Christ with people along my busy way as I entertain. . . . (3) God has given me a palace. He is building for me a special place in heaven."

Following the vesper hour, the homecoming crowd was entertained with a mixture of hymns and gospel, country-western; and bluegrass music. By 11:00 p.m., when the concert came to an end, few had left.

The Sunday celebration got underway with Pastor Bill Brady and his family being escorted to church in a horse and wagon, reminiscent of olden days at College Corner. Worship began with a special children's worship hour, led by Shirley Martin and Bonnie Fleming. The children presented songs and choruses and enjoyed a flannelgraph presentation and challenge given at their level.

The worship hour, attended by more than 300, featured Mark Barnett and his band and an old-fashioned Bible message by the pastor based on the anniversary theme, "And the Gift Goes On."

Following worship, the congregation shared in a "full-basket" carry-in meal, complete with a four-tiered birthday cake. Then the children (of all ages) were treated to horse and wagon rides and given time to climb the trees of the churchyard. In fact, the afternoon musical extravaganza, featuring Mark on the classical guitar, was delayed while the band took its wagon ride and tried to get the manager out of one of the trees. The concert, which was the concluding event of the anniversary weekend, was attended by over 500.

The main goal throughout this celebration was that all would be done to the glory of God. The congregation prayed long and hard to that end. And the Lord answered those prayers by providing a sun-filled weekend in which the members of the College Corner Brethren Church could praise Him for the 100 years He has given their church. [†]

Newark Brethren Act Out Parable of the Talents

Newark, Ohio — Members of the Newark Brethren Church acted out their own version of the Parable of the Talents this fall.

The church voted to use \$200 from its general fund in a special stewardship project. This \$200, in the form of ten-dollar bills, was placed in 20 envelopes, which were put on an offering plate and passed around the congregation following the sermon on Sunday morning, August 17.

Each person in the congregation was encouraged to take one of the envelopes and to "invest" the \$10 over the next three months in order to make a "profit" for the Lord. Diaries were also distributed so that a record could be kept on how the \$10 was invested. Sixteen of the 20 envelopes

were taken.

On November 9 the Newark Brethren gave an account of their stewardship. Over \$600 in profit was realized on the \$160. The greatest individual return was \$150, a fifteen-fold profit. Only four people returned their \$10 without any profit.

According to the diaries, various items were sold in order to make the profit, including rolls, wooden garden flowers, pillows, chili sauce, and door hangers.

— reported by Pastor Stephen Cole

Pleasant View Float Wins First Place in Parade

Vandergrift, Pa. — A float constructed by members of the Pleasant View Brethren Church took first place in the "Apollo Moonlanding Parade" held July 23 in Apollo, Pa.

The float, which was entered in the parade as an outreach project to increase community awareness of the Pleasant View Church, had as its theme "Come Follow Me and I'll Make You Fishers of Men."

On the float, which was built on a 16-foot farm wagon, Adele Arroyo and several children sat in a large net on blue foam "water." Rita Shank "fished" for them by holding the net and Terri Gourley and Nancy McGraw "fished" using poles and "bait" (candy labeled with information about Pleasant View Brethren Church). As the float passed along the parade route, the riders tossed the "bait" to the crowds on the sidewalks.

— reported by Terri Gourley

Whether a person goes to church regularly or not does not depend on how far he lives from church but on how far he lives from God.

Daniel Rosales Becomes Speaker for Brethren Spanish Radio Program

Sarasota, Fla. — Evangelist Daniel Rosales is the new speaker for the Spanish radio outreach of the Sarasota First Brethren Church.

Rosales replaces the founding speaker, Rev. Kenneth Solomon, who left the program in order to devote more time to his duties as pastor of the Florida District's Spanish-speaking congregation, *Iglesia Hispana de los Hermanos*.

Evangelist Rosales was born in Villa Constitucion, Argentina. He has conducted evangelistic meetings in Argentina, Bolivia, and the United States. After spending a year in Pasadena, Calif., he and his wife (the former Kathy Aspinall) and their two children now live in Sarasota.

With a change in speakers also comes a change in the name of the 15-minute weekly broadcast. Formerly called *Dios Te Habla*, the program is now called *Reflexiones* (Reflections). It is broadcast over six stations — two in Florida and one each in Texas, Utah, Bogotá (Colombia), and Pucallapa (Peru).

Bible Clubs Replace VBS At Pleasant View Church

Vandergrift, Pa. — This year the Pleasant View Brethren Church substituted backyard Bible Clubs for its usual vacation Bible school in hopes of reaching more non-Christian or unchurched children.

Four separate Bible Clubs were held in four locations throughout the area. Approximately 40 children attended, of which at least 15 were unchurched.

Following the Bible Clubs, the hostesses sent thank you cards to each child, and each child was visited at least once. Each family was also put on the church mailing list, with the pastor and deacon board to do further follow-up.

Hostesses for the clubs were Myrl Hesketh, Ilene Alese, Nancy McGraw, Sandy Mozga, and Donna Bills.

— reported by Terri E. Gourley



Laumen: clip and mail

1987 NATIONAL LAYMEN'S ORGANIZATION OF THE BRETHREN CHURCH

OFFICERS FOR THE YEAR 1986-1987

President

Steve Williams, Box 33, 373 S. Main St., Roanoke, IN 46783.
Phone (219) 672-3252

President-Elect

Gene A. Gleaslen, RR #2, Box 98G, Flora, IN 46929.
Phone (219) 967-4619

Vice-President

Robert W. Folckemer, RR #6, Box 315, Johnstown, PA 15909
Phone (814) 749-9461

Secretary

Robert D. Crowe, 203 S. Shumaker Dr., Bremen, IN 46506.
Phone (219) 546-3043

Assistant Secretary

Floyd Benshoff, 148 Wilson St., Johnstown, PA 15906.
Phone (814) 536-0585

Treasurer

Charles W. King, 12483 Tyler Road, Lakeville, IN 46536.
Phone (219) 784-3652

Assistant Treasurer

Robert E. Miller, RR #1, Roann, IN 46974. Phone (317) 833-2610

Trustees

1987—Clyde Focht, Ohio District;
Lynn Stump, Florida District;
Donald Huse, California District

1988—Homer Orndorff, Southeastern District; Ralph Barnum, Midwest District

1989—DeWayne Lusch, Indiana District; Norman Grumbling, Pennsylvania District; Richard Hutcheson, Central District.

GOALS FOR THE YEAR 1987

- 1) Each organization send a list of officers or laymen representatives and addresses with \$2 dues for each member to the National Treasurer by April 1, 1987.
- 2) At least 60% of membership participating in an organized Bible Study or Prayer Group plus consistent Bible reading using any of a variety of guides.
- 3) Organize and promote at least one (1) "Men and Boys" event during the year.
- 4) One Public Service with an offering for National Work, to be sent to the National Treasurer by December 31, 1987.
- 5) A contribution for the National Project sent to the Treasurer monthly or brought to the Laymen's Session at General Conference.
- 6) Encourage one or more laymen to prepare, in cooperation with their pastor, to conduct or provide lay leadership for a worship or midweek service of the church.
- 7) Encourage laymen to cooperate in the promotion of a plan of evangelism in every congregation.

PROJECTS FOR 1987

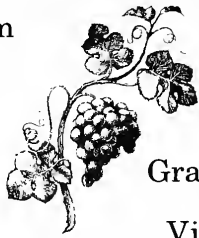
Brethren Seminary Student Scholarship	\$1,000
Growth Partners Club	40
Brethren Publishing Company Endowment Fund	500/yr
*Riverside Christian Training School	equal share
*Campus Ministry	

(*Amounts to be decided from excess of project money over \$1540.)

Project money should be sent MONTHLY to Treasurer, Charles W. King
12483 Tyler Rd., Lakeville, IN 46536

ATTENTION LAYMEN—Please Clip and retain this page.

From The



Grape Vine

David E. Graetz was installed Sunday, September 7, as pastor of the **Highland Brethren Church**, Marianna, Pa. Graetz, 29, who grew up in Columbus, Ohio, is a 1983 graduate of Circleville (Ohio) Bible College and a 1986 graduate of Ashland Theological Seminary. While in seminary he was active in the Ashland Garber Brethren Church. He and his wife, Gale, also from Columbus, are expecting their first child in January.

The **Valley Brethren Church** of Jones Mills held a surprise "Harvest Home" October 26 for Pastor Dan Lawson, his wife, Lynne, and their daughter, Alesia. Members of the congregation showed their love for the parsonage family by bringing them a "harvest" of packaged food, canned goods, various kinds of "goodies," and other gifts. The surprise event, sponsored by the deacon board, was an-

nounced as a Fall Festival Dinner.

An article by **Dr. Arden Gilmer**, pastor of the Ashland First Brethren Church, appears in the November-December 1986 issue of *United Evangelical Action*, official publication of the National Association of Evangelicals. Dr. Gilmer was one of five pastors asked to identify worship trends in their congregation or denomination. The title of Dr. Gilmer's article is "God's Word/Central to Worship."

A note by **Susan Blosser**, a member of The Brethren Church in New Lebanon, Ohio, was included in the "Tell Me It's Just a Phase" section of the October 1986 issue of *Focus on the Family*. Mrs. Blosser wrote: "After learning how nice heaven was going to be, our 2-year-old stated that she and Mommy were going to heaven, and so

was Leah (her younger sister). 'What about me?' her daddy asked. 'Oh, no. You have to go to work!' she explained."

Dr. Harold Barnett, pastor of the First Brethren Church of Hagerstown, Md., conducted revival meetings at the Falls City, Nebr., First Brethren Church November 2-7 and at the Cerro Gordo, Ill., Brethren Church November 9-14.

The **Ashland College** Board of Trustees announced in November that the college has begun a campaign to raise \$14 million by the end of 1990, with more than \$5 million already committed. The main objectives of the campaign are to increase endowments by \$7 million, raise \$6 million in unrestricted gifts, and complete \$1 million worth of campus improvements.

In Memory

Daisy M. (Rose) Coulter, 83, November 16. Member of the Vinco Brethren Church. Services by Carl Phillips, pastor.

Frank Merkle, 88, November 4. Member for many years of the First Brethren Church of Warsaw. Services by Kenneth D. Hunn, pastor, and Paul Tinkel, former pastor.

Louise Parker, 68, October 22. Member and former Sunday school teacher and nursery superintendent at the Mulvane Brethren Church. Services by Reilly Smith, pastor.

Lucy K. Luden, 75, October 15. Member for 35 years of the Walcrest Brethren Church. Services by Timothy P. Garner, pastor.

Robert Collins, 78, October 3. Longtime faithful member and former trustee of the First Brethren Church of Hagerstown. Services by Harold Barnett, pastor.

Marlin J. Duman, 43, September 24. Member of the Vinco Brethren Church. Services by Carl Phillips, pastor.

Donald G. Voorhees, 25, September 20. Member of the First Brethren Church of Flora. Services by Alvin Grumbling, pastor. Donald was a former Brethren Youth Summer Crusader.

Susie M. Landes, 86, September 14. Member and clerk for many years of the First Brethren Church of Flora. Services by Alvin Grumbling, pastor.

Goldenaires

Marshall and Marjorie Griswold, 55th, December 15. Members of the First Brethren Church of Warsaw.

Mr. and Mrs. Daniel Rorabaugh, 55th, November 26. Members of the Vinco Brethren Church.

Cleon and Marjorie Schad, 50th, November 10. Members of the First Brethren Church of Bryan.

Russell and Evelyn Fallot, 50th, October

24. Members of the First Brethren Church of Louisville.

Leo and Burdella Sainer, 50th, October 8. Members of the First Brethren Church of Louisville.

Weddings

Melinda Jean Culler to Michael Dale Starliper, December 6, at the St. James Brethren Church; Brian H. Moore, pastor, officiating. Members of the St. James Brethren Church.

Emilee McAbee to Dwayne Draper, November 1, at the St. James Brethren Church; Brian H. Moore, pastor, officiating. Members of the St. James Brethren Church.

Denise Salada to Jeff Akins, October 18, at the Pleasant View Brethren Church; Keith Hensley, pastor, officiating.

Tabatha Jean Snyder to James Eugene Miller, October 18, at the First Brethren Church of Gratis; Darrell Crissman, pastor, officiating. Groom a member of the Gratis First Brethren Church.

Michelle Lambert to Bret Rinehart, September 27, at the First Brethren Church of Flora; Alvin Grumbling, pastor, officiating. Groom a member of the Flora First Brethren Church.

Sherry Gray to David Salada, August 9, at the Pleasant View Brethren Church; Keith Hensley, pastor, officiating.

Missy Harnish to Kevin Shaffer, August 9, at the Pleasant View Brethren Church; Keith Hensley, pastor, officiating. Members of the Pleasant View Brethren Church.

Dawna Riffer to Dean Byrom, June 16, at the Pleasant View Brethren Church; Keith Hensley, pastor, officiating. Members of the Pleasant View Brethren Church.

Membership Growth

New Lebanon: 1 by baptism, 2 by trans.
Pleasant View: 2 by baptism, 1 by trans.



Members 80 years of age or older were honored by the First Brethren Church of Hagerstown, Md., at homecoming held October 12. Rev. John Hoffman, pastor of the Independent Bible Church, was the speaker for the occasion, and the vocal and handbell choirs presented special music. Attendance was 231. Octogenarians honored were (front row, l. to r.) Mary Cushen, Ethel Deibert, Edith Cushen, (center row) Audrey Naugle, Lena Batt, Beulah Louman, (back row) Eve Pease, Bill Blank, and Don Grover.

Little Crusader

Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14).

CHRISTMAS IS COMING

Christmas is a very special day. What do you think of when you think about Christmas? Christmas is more than trees and wreaths and decorations. It's more than good things to eat, gifts, and toys. Do you know what Christmas really is? Yes, it's Jesus' birthday.

Before you do the following activities, read the Christmas story in the Bible. Read Luke 2:1-20 and Matthew 2:1-12. After you have read these scriptures, you will be ready to complete the following puzzles.

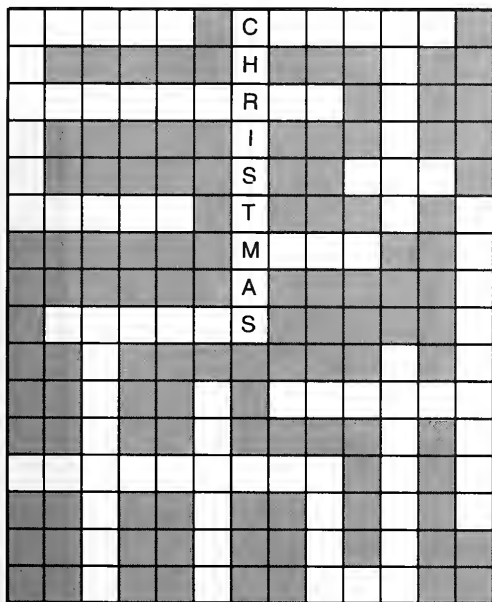
A Christmas Fill-in Puzzle

The words listed below were in the Bible Christmas story you just read. Use these words to fill in the blank spaces in the puzzle. Start across with the letter "C" in Christmas. That takes a six-letter word beginning with "C." Christ is the only word that will fit. Fill it in.

Next, go down to the "R." Here a nine-letter word is needed with the "R" the seventh letter. Can you find the right word and fill it in?

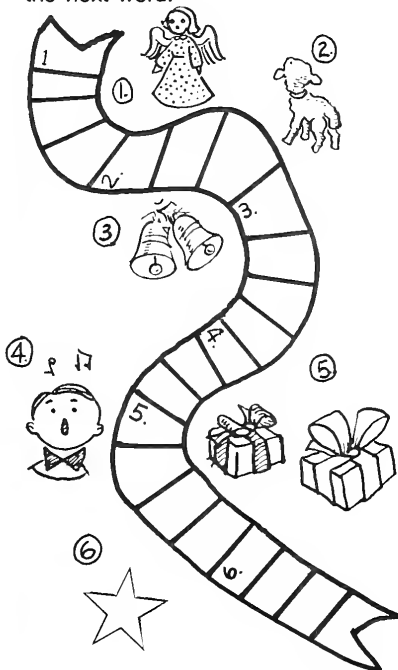
Now you are ready to complete the puzzle.

JESUS	BETHLEHEM	INN	NAZARETH
SHEPHERDS	CHRIST	SAVIOR	WISEMEN
HEROD	MARY	JOSEPH	
ANGELS	GOD	MAGI	
JERUSALEM	PRAISE	HEAVEN	



Christmas Ribbon

Look at the pictures. Fill in the spaces on the ribbon with the name of the picture. The last letter of each word is the first letter of the next word.





A Low Flame Burning

NATIONAL FORUM ON THE FUTURE OF THE BRETHREN CHURCH

April 7, 1987
11:30 a.m. – 5:00 p.m.

Sponsored by The Brethren Church.

Convener: Charles Munson

Place: Columbus, Ohio.
Meeting Room to be determined.

People: Everyone who is interested in the shape of our future.

NATIONAL FORUM ON THE FUTURE OF THE BRETHREN CHURCH — INTENSIFYING THE FLAME.

Remember in my recent article about A LOW FLAME BURNING (September 1986 EVANGELIST) that I said I was encouraged? Some questioned me about whether that was just "hyp." Not really. Many good things are taking place, and I am encouraged.

But I am encouraged even more now. There will be a NATIONAL FORUM ON THE FUTURE OF THE BRETHREN CHURCH on April 7, 1987, somewhere in Columbus, Ohio. We will tell you where when we determine how many people are coming.

A group of people met the other day to talk about our future. We decided that there is good news and bad news and enough of both to get together with other interested people to pray and talk.

This NATIONAL FORUM ON THE FUTURE OF THE BRETHREN CHURCH is and AD HOC meeting. There is no official designation for it at all. But there is sufficient interest to call it into being.

It is an open forum; we want everyone to consider being there whether in a position of leadership or not. If you have any interest at all in the shape of our future, then this NATIONAL FORUM ON THE FUTURE OF THE BRETHREN CHURCH is for you. Please consider attending.

Just send a "yes" postcard to me: Charles Munson, Ashland Theological Seminary, Ashland, Ohio 44805. Indicate how many will be coming. We will eat a meal together at 11:30 a.m., then discuss our future until 5:00 p.m. We need to know how many are coming to arrange for the meal and the meeting room.

Congregations could consider financially supporting your representatives so that they can arrange to come.

Come and help to fan the LOW FLAME BURNING.

EG999
BRETHREN ARCHIVES
ASHLAND THEOLOGICAL SEMINARY
910 CENTER ST
ASHLAND, OH 44805



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